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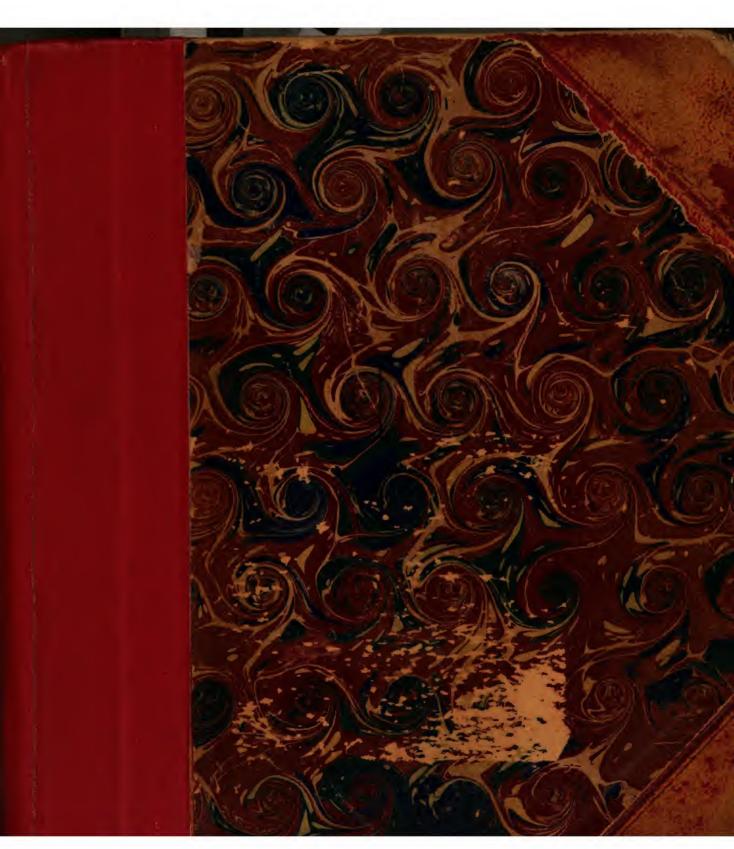
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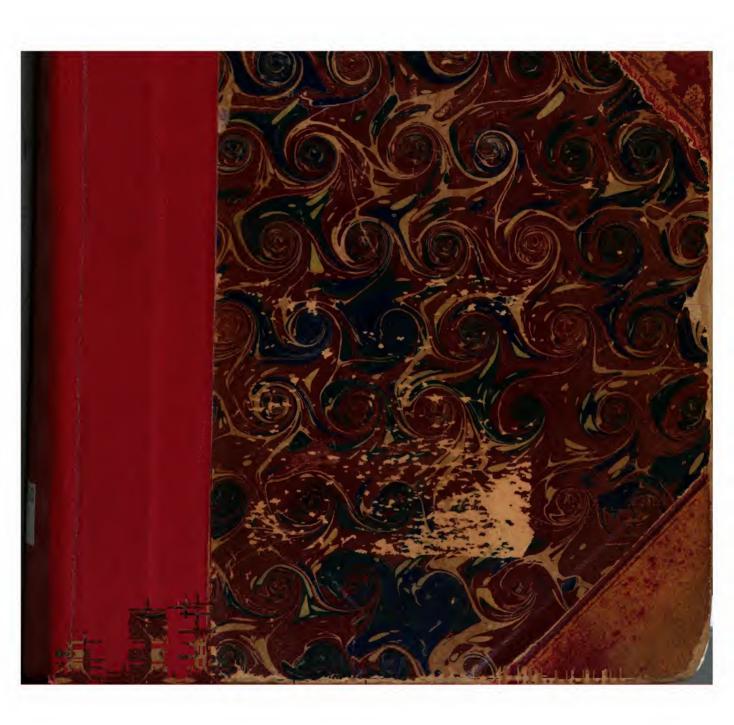
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SEMITIC SERIES. VOL. I-PART II

THE BOOK OF THE BEE

EDITED BY

ERNEST A. WALLIS BUDGE, M.A.



AT THE CLARENDON PRESS

1886

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THE

BOOK OF THE BEE

THE SYRIAC TEXT

EDITED FROM

THE MANUSCRIPTS IN LONDON, OXFORD, AND MUNICH

WITH AN ENGLISH TRANSLATION

BY

ERNEST A. WALLIS BUDGE, M.A.

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Oxford

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AMEN CORNER, E.C.

то

MY MASTER AND FRIEND

WILLIAM WRIGHT, LL.D.

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

[H. 2.]

CONTENTS.

PREFACE			•			•	•		•	•		Page iii–:
GLOSSARY	•	•							•		•	xi-x
Corrections			•	•			•					xv
ENGLISH TRA	NSL	ATIC	N		•		•	•	•		•	1-14:
INDEX OF PR	OPE	r N	AMES	·	•	٠.						143-15
LIST OF SCRI	PTU	re l	REFE	RENC	ES	•						150
SYRIAC TEXT	•					•						معم-
EXTRACTS FR	ОМ	THE	ARA	BIC '	VERS	IONS						110-14

ERRATA.

Page iii, last line, read 1569.
Page vii, line 14, read 1709.
Page ix, line 14, read Apostol.

Book of the Bee.



PREFACE.

Of the author of 'the Book of the Bee,' the bishop Shělêmôn or Solomon, but very little is known. He was a native of Khilât or Akhlât in Armenia, at the western end of lake Vân), and by religious, أخلاط profession a Nestorian. He became metropolitan bishop of مُعَمَّدُ مُعَامِّدُ مُعَامِّ مُعَامِّدُ مُعْمِعُ مُعِمِعُ مُعْمِعُ مُعِمِعُ مُعْم or خَمْتُ (i. e. al-Baṣra, البَصْرَة, in al-'Irak, on the right bank of the united streams of the Tigris and Euphrates) about A.D. 1222, in which year he was present at the consecration of the catholicus or Nestorian patriarch Sabr-îshô' (Hope-in-Jesus)¹ (see Assemânî, Bibl. Orient., t. ii, p. 453, no. 75; Bar-hebraeus, Chron. Eccl., t. ii, p. 371). In the Catalogue of Ecclesiastical Works compiled by 'Ebêd-yêshû' or 'Abd-îshô' (the-Servant-of-Jesus) he is stated to have written, besides 'the Bee,' a treatise on the figure of the heavens and the earth, and sundry short discourses and prayers (see Assemani, Bibl. Orient., t. iii, pt. i, p. 309, where there is a lengthy analysis of the contents of 'the Bee'). The text of this passage as given in the MS. of the Royal Asiatic Society, fol. 25 b, differs slightly from Assemânî's; it runs: הביולם תבשב הוכים במהו בהבים היים היים אבר האולם حاتسح حقياه حاهتمحهم A Latin translation of 'the Bee' by Dr. J. M. Schoenfelder appeared at Bamberg in 1866; it is based upon the Munich MS. only, and is faulty in many places.

The text of 'the Bee,' as contained in this volume, is edited from four MSS., indicated respectively by the letters A, B, C and D.

The MS. A² belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A. Gr. 1880=A.D. 1559, and

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¹ The proper names of the Nestorians strongly resemble those of our Puritans:
مُنِينَ Jesus-is-risen; (عبين المناه عنه المناه ا

For a full account of the contents of this MS. see Wright's Apocryphal Acts of the Apostles, vol. i, p. x.

consists of 188 paper leaves, measuring about 8 in. by 5\frac{2}{4}. Each page is occupied by one column of writing, generally containing 25 lines. This MS. is so stained and damaged by water in parts that some of the writing is illegible. The quires are twenty-one in number and, excepting the last two, are signed with letters. Leaves are wanting after folios 6, 21, 49, 125, 166 and 172; and in several pages there are lacunae of one, two and more lines. The volume is written in a good Nestorian hand, with numerous vowel-points. Originally it was the property of the priest Warda, son of the deacon Moses, who was prior of the convent of Mar Ezekiel, fol. 187 a: in Kaja Kriran (sic) Kia andre תנוא מצמצוא מפבא. מוכון ומן, שומואל ווןא. ملخم بنفل دعمية، حاه (sic) منهد له لحية معادم Later on, it belonged to one Mar John of Enzelli (near Resht, on the south shore of the Caspian Sea), fol. 187 ف: (sic) حفد جاملوا خفد جاملوا عمد مصدم and .صاحبة واملكة (sic) مري يوحنّان في قريَّت انزل لي :just above this In the year A.Gr. 1916=A.D. 1605 it was bound by a person whose name has been erased, fol. I a: a. do co dura com cada (sic) aardda لحسبه حاية حديم جعملي المسام المسامل ا The Book of the Bee occupies foll. 26 a to 92 b, and the colophon runs: علم حدورن مالم دمد مدن ورده من ورده مانوس למבו. ים. כמו בים שבלא מכשל מוכשבא מכלפוא נסמור.ל. بتدء محدة، حديمه مديم ديمه عام ميده بعد، شمقمهٔ مدام حباب معت. 'By the help of our Lord and our God, this Book of the Bee was completed on the 16th day of the month of Tammûz, on the Saturday that ushers in the Sunday which is called Nûsârdêl 1, in the year 1880 of the blessed Greeks, by the hands of the sinful servant the faulty Elias. Amen.'

i.e. the first Sunday of the New Year. The word is compounded of the Persian nau-sard, 'New Year,' and &, 'God,' meaning 'the Church's New Year.' See

The MS. B is on paper, and is numbered Add. 25,875 in the British Museum. See Wright's *Catal.*, p. 1064, no. dccccxxii, ff. 81 b-158 a. It is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020 = A. D. 1709. The colophon runs:—

ith ry one onced he excherch chen min. continues. oeixorith rews. array abae. ci winh exercit moiseur ubiters. Eran array acer kuda exhab array. Onchem hay rhath arrath ral ar with eigh new har cholds or abn. reajabh ciadh or eigh ubiter rendith ripers. East ry olad ex chen aitifein rendith ripers. East ry olad ex chen and era rula ranth arath arath arath alla ripers. Sulfa ciux alla ho rufaen, rieanam, rein cura el alla ripers. No rufaenam, rha eaarn reciom, ocea alam, ola umeram, leocham. Ey rach carres. Emon euro enigha olafa or exalt exi.

'It was finished in the year 2020 of the Greeks, on Friday the 22nd of the blessed month Tammûz, by the wretched sinner, the deacon Hômô of Alkôsh 1. I entreat you to pray for him that perchance he may obtain mercy with those upon whom mercy is freely shewn in the day of judgment, Amen. And to Jah be the glory, Amen.

'The illustrious priest and pure verger, the priest Joseph, the son of

Rosen and Forshall's Catal., pp. 31 and 50; Wright's Catal., vol. i, p. 185 a, no. 101; 190 a, no. 81; Nöldeke, Tabari, p. 407, note 3; Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, p. 59, note 523; Payne Smith, Thes. Syr., col. 2326; Lagarde, Armen. Studien, p. 111, no. 1601.

¹ On Hômô of Alkôsh see Hoffmann, Opuscula Nestoriana, pp. i and xxiii.

the late deacon Hormizd of Ḥôrdaphnê¹, took pains and was careful to have this book written: may Christ make his portion in the kingdom of heaven! Amen. He had it written for the holy church called after the name of our Lady Mary the pure and virgin mother, which is in the blessed and happy village of Ḥôrdaphnê in the district of 'Amêdîa. From now and henceforth this book remains the property of the (above-) mentioned church, and no man shall have power over it to carry it off for any reprehensible cause of theft or robbery, or to give it away without the consent of its owners, or to abstract it and not to return it to its place. Whosoever shall do this, he shall be banned and cursed and execrated by the word of our Lord; and all corporeal and incorporeal beings shall say "Yea and Amen."

From the manner in which B ends, it would seem either that the MS. from which it was copied was imperfect, or that the scribe Hômô omitted to transcribe the last leaf of the MS. before him, probably because it contained views on man's future state which did not coincide with his own.

The MS. C, belonging to the Royal Library at Munich, consists of 146 paper leaves, measuring about $12\frac{1}{8}$ in. by $8\frac{1}{4}$. There are two columns, of twenty-four lines each, to a page; the right-hand column is Syriac, the left Kârshûnî or Arabic in Syriac characters. The MS. is beautifully written in a fine Nestorian hand, and vowels and diacritical points have been added abundantly. The headings of the chapters are in Estrangelâ. The last two or three leaves have been torn out, and on fol. 147 a there are eighteen lines of Kârshûnî in another hand, which contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with a and ending with a and a and ending with a and a and ending with a and a and a and a and ending with a and a

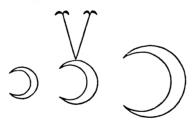
On the fly-leaf are five lines of Arabic, which run:—
هن الكتاب فهو مال كنيسة باطناية مار قرباقوس الشهيد. قد الشتراه شماس بطروز ابن صومو للكنيسة بمالهاتها (sic). ولذلك قد

¹ On Hôrdephnê or Hôrdephnî, called also Kolpein, see Badger's *Nestorians* and their Rituals, vol. i, p. 254; Wright, Catal. Syr. MSS., p. 1067 a; and Hoffmann, Aussüge aus syr. Akten pers. Märtyrer, p. 195, note 1544.

صارقنية الكنيسة قنية شرعية وكل من ياخنه بغير رضا وكلا الكنيسة ياثم ويلزم بترجيعة وقد صارفي ١٠ انارسنة ١٨٣١ مسيحية بمدينة موصل المحمية

'This book is the property of the church of Mâr Cyriacus the Martyr at Baṭnâye¹. The deacon Peter bar Ṣaumô has purchased it for the church with its own money, and therefore it has become the lawful property of the church. Whosoever taketh it away without the consent of the directors of the church, committeth sin and is bound to restore it. This was on the 17th of the month of Âdhâr in the year of our Lord 1839, in the protected city of Mosul.'

Dr. Schoenfelder in the preface to his translation, p. ii, assigns this MS. to the fourteenth century ('ad saeculum decimum quartum procul dubio pertinet'). From this view, however, I differ for the following reasons. The MS. B, dated A. Gr. 2020=A. D. 1707, is written upon water-lined paper, having for water-mark upon each leaf three crescents of different sizes, and a sign like a V:—



The paper is smooth and thick. The Munich MS. C is written upon rather rougher paper, but with the same water-mark exactly, only the three crescents are on one leaf, and the V-shaped mark upon that next to it. Therefore Dr. E. Maunde Thompson, keeper of the MSS. in the British Museum, who has kindly given me the benefit of his great

¹ I. e. Tyṭnâye, about one hour's ride north of Tel Kêf, north of Moṣul. Baṭnâye contains two churches; one dedicated to Mâr Cyriacus, and the other to Mârt Maryam El-'adhrâ, العَدْراء, i. e. the blessed virgin Mary. See E. Sachau, Reise in Syrien und Mesopotamien, Leipzig, 1883, p. 360.

experience in these matters, considers that the paper on which these two MSS. are written was made at the same manufactory and about the same time ¹. Add to this that the writing of both MSS. is almost identical, and that the signatures of the quires and the style of ornamentation is the same, and it will be evident that the Munich MS. belongs rather to the end of the seventeenth or the beginning of the eighteenth century than to the fourteenth ².

The MS. D, belonging to the Bodleian Library, Oxford ³, consists of 405 paper leaves, measuring $8\frac{5}{8}$ in. by $6\frac{1}{4}$. There is one column of twenty-one lines, in Kârshûnî or Arabic in Syriac characters, to each page. The MS. is written in a fine bold hand, the headings of the chapters, names, and diacritical points being in red. It is dated Friday the 28th day of Âb, A. Gr. 1895=A. D. 1584, and was transcribed by Peter, the son of Jacob ⁴.

The Arabic version of 'the Bee' contained in this MS. borders at times on a very loose paraphrase of the work. The writer frequently repeats himself, and occasionally translates the same sentence twice,

¹ I have seen a MS. the fly-leaves of which are made of the same sort of paper, and with the same marks, which is certainly not more than sixty years old.

² See Catalogus codd. manuscriptorum Bibl. Reg. Monacensis. Tomi primi pars 4ta codd. Orientales praeter Hebraeos et Arabicos et Persicos complectens (Munich, 1875), p. 114, Cod. Syr. 7. Schoenfelder's mistake is not corrected here.

⁸ See Payne Smith, Catalogi Codd. MSS. Bibl. Bodl. Pars sexta, coll. 452-458, and ff. 81 b-212 b of Poc. 79=Uri Cod. Syr. lxxxi.

ه فل بحز سال المحدد: مع إهاسه هدده معهد : See fol. 211 2: المحدد الله عدد الله عدد الله المحدد المحدد المحدد الله المحدد المحدد

العمار (worthy ; العمار) is an incorrect form العمار) is an incorrect form for العمار). The scribe should have written السيّات = / كالعمار), but he was thinking of the word مع , which is fem.

though in different words, as if to make sure that he has given what he considers to be the sense of the Syriac. He adds paragraphs which have no equivalents in the three Syriac copies of 'the Bee' to which I have had access, and he quotes largely from the Old and New Testaments in support of the opinions of Solomon of Baṣrah. The order of the chapters is different, and the headings of the different sections into which the chapters are divided will be found in the selections from the Arabic versions of 'the Bee' on pages vertice. This MS is of the utmost importance for the study of 'the Bee,' as it contains the last chapter in a perfect and complete state; which is unfortunately not the case either with the bilingual Munich MS. or the copy in Paris 1.

Assemânî says in the Bibl. Orient., t. iii, pt. i, p. 310, note 4, that there are two codices of 'the Bee' in the Vatican Library, and he has described them in his great work—MSS. Codicum Bibliothecae Apostel. Vatic. Catalogus, t. iii, nos. clxxvi and clxxvii. The latter is incomplete, containing only forty chapters (see Bibl. Orient., t. ii, p. 488, no. ix); but the former is complete (see Bibl. Orient., t. i, p. 576, no. xvii). It was finished, according to a note at the end, on Wednesday, 14th of Shěbât, in the year of Alexander, the son of Nectanebus², 1187, which Assemânî corrects into 1787=A. D. 1476. The name of the scribe was Cabriel, and he wrote it for the 'priest John, son of the priest Jonah' (Yaunân), living at the village of his priest John, son of the district of Baz, to (see Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 204-5). At a subsequent time it belonged to the church of Mâr Cyriacus in the village of Sâlekh, Alexandre (see Hoffmann, op. cit., pp. 193, 204).

[II. 2.]

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¹ See Zotenberg, Catalogues des MSS. Syr. et Sablens (Mandaites) de la Bibl. Nat. (Paris, 1874), no. 232, 1°, page 177. This Kârshûnî MS. is imperfect at the beginning and end, and also wants some chapters in the middle.

² Assemânî is mistaken in his remarks about this name both in the *Bibl. Or.*, t. iii, pt. i, p. 310, note 4, and in the Vatican Catalogue, t. iii, p. 367.

In the Bibl. Orient., t. iii, pt. i, p. 310, note 4, Asseman's writes 313, which seems to be more correct.

My translation aims at being literal, and will, I hope, be found more correct in some places than that of Dr. Schoenfelder. I have added brief notes only where it seemed absolutely necessary. A few Syriac words, which are either wanting or not sufficiently explained in Castell-Michaelis's Lexicon, have been collected in a 'Glossary,' on the plan of that in Wright's Kalīlah and Dimnah. The Index will probably be useful to the English reader.

My thanks are due to Mr. E. B. Nicholson and Dr. A. Neubauer of the Bodleian Library, to the authorities of the Royal Library at Munich, and to the late W. S. W. Vaux, Secretary of the Royal Asiatic Society, for the loan of the MSS. of 'the Bee' preserved in their respective collections. Professor Wright has edited the extracts from the Arabic versions of 'the Bee,' and read a proof of each sheet of the whole book from first to last, besides giving me much general help and guidance in the course of my work. I dedicate this book to him as a mark of gratitude for a series of kindnesses shewn to me during the past nine years.

E. A. WALLIS BUDGE.

London, October 23, 1886.

GLOSSARY

OF WORDS NOT GIVEN, OR NOT SUFFICIENTLY EXPLAINED, IN THE LEXICON OF CASTELL-MICHAELIS.

(a. jo), pl. [150], tool, implement, p. 1. 6; as. 3; . 9, 11.

p. 90. 7.

المبأ self-existent, uncreated being, pl. المبأر, p. المبار, p. المبار, p. المبارة ال

باعض , carrot, p. عه. 4.

lifficami executioner, p. lo. 3.

ابناعه أن basket, pl. ومنابعة أ, p. وه. 6. المابعة stater, a coin, pl. ومابعة أ, p. وه. ومنابعة أ

معف = به فعف, the double of anything, ککو الله Hence مبدأ double, p. عده. ۱۱.

Gesammelte Abhandlungen, p. 17, no. 30; Löw, Aramaeische Pflanzennamen, p. 73, no. 53. Hoffmann's BA. 1259 has المعانفة أ, the India Office lex. المخانفة أ.

افكافاً = المحافظ nausea, p. اهد. 6 and note 4. It is explained in the text by المحافظة indigestion.

اهم طهر المعدية المما my extreme old age, p. جع. 20; pl. لعما states, conditions, p. معمد 11; معمد 18.

المفيكا, p. J. 15, is explained in the

lexx. by الشَّمْ , boxwood, and لَنَمْ , teak. See Löw, Aram. Pfizn., p. 63, no. 37.

aetherial, p. ... 3. whence Link?

ساع. - مخلسابه, var. محجلسابه, mockingly, derisively, p. حک. 1; ao. 21.

راهاخ, راهاخ balsam, p. 13. 9 and note 7. See معداء المعارفة المع

. 6. مع gnat, p. خفا

tion, p. ?. 10; o. 8; w. 6; b. 1, 10; o. 20; b. 3, 10.

بنافل, p. ll. 13. On this word see Hoffmann's BA. 2731, where it is explained to mean 'the parts that project from a building or structure,' المنافل المنافل

pit, ditch, pl. Kisson, p. 1. See Löw, Aram. Pflzn., p. 86, no. 64.

моте 17. р. на,

* * a 2

p. مد. 22.

Itas ink. Hence Likas belonging to ink, inky, p. 9. 6.

likeness, figure, form, kind, pl. مس, p. سه. 19. branch, p. o. 11.

صما ابكسوال - ١٥٠ motion, . و. محالة بكنة الأفكرة المحتوية المحت

the being vanquished, defeat, p. 20.

10121.—LioLio scantily, sparingly, p. عا. 13.

منا.—الاسكان seed, posterity, pl. الاسكان, . 14. مي (19 مح . 14 مح .

دي .- انزم staff, as fem., p. معنى, note 16; م. 2.

خليفة in the sense of أسكة كالسبي vicar, deputy, p. ..., note 11.

...... mixture for embalming, p. ميه. 17.

the making one blush, معنى اقراب.سعن putting one to shame, p. o. 9.

,mentally, spiritually عبابكنابط...ب p. 0,0. 4.

is fem. in Cod. B, p. 0, 9, 11, 17. as genit. governed by a subst., his own making or framing, p. على 15.

, λυμουrs, p. معه , θ, حقوم χυμοί جامعه seems to mean the hollow عبوسكال... of the hand, p. 13. 13; a.s. 20.

See Lagarde, Gesamm. Abhandl., p. 57, no. 145; Löw, Aram. Pflzn., p. 209, no. 155. . و. مه . *gloves*, p. مه. وقِقِل

بالرب. الزم خلافل فطيكه the guardian angel, p. ... 10.

exhorter, encourager, p. محبو، 21.

with assimilation. p. . 4, 11.

مالة به . بالأفك material محكة , p. o. 3, 5; pl.] مَوَادِّ = قعكه إلى p. و. 16, 17.

water-spout or shoot, water-pipe, .مرزاب . 17, Ar .هم .p

... to be beaten or chaslised, p. mo. I.

نجن بيعه .— بنين (so read), what will just preserve life, p. l. 21, في ما يُهْسِكُ BA, India Office lex.

intens., p. ور بفب Pa"êl بفب intens., p. ور line 7.

?o.co. --- o.co to whom testimony is borne, .8. ه. noted or famous for, p. ع. 8.

so as to be unbounded لا معضفًا على. صعب or unlimited, p. . 11.

யடை—யும் subtile, pellucid, transparent, p. ?. 14.

has .- wim that can swim, living in the waler, p. عدر 19; عدو 2; ما 2. عدو 2.

, for إبراً, laying on of hands, consecration, p. lb. 14, 15, 17, etc.

left-handedness, p. 19, note 1. عج مجناً المحكمة coriander-seed, p. مد. 7; مد. ع. المحكمة المرابعة ال

المحدد. — الأمكسية (in the MS. الأمكنية) voluntary poverty, austerity, asceticism, p. لإر. 3.

Jahan rattles, p. 29, note 5.

oneself with, p. g₁. 2.

ومد. - الاب ومجامع memorial, record, pl. الاف ومجامع p. هم. 15; همه. 16.

الْمِهُ swaddling-cloth, p. عن note 15, ll. 3, 4, 5; pl. الْمِهُ بِينَ بِينَ الْمُعْلِينِ اللَّهُ عِلْمُ اللَّهُ اللَّهُ عِلْمُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَّا عَلَّا عَلّه

2). - 2,5 clothed in, with acc., p. 22. 14; 42. 5; 42. 13.

مجبو بخصوب. half asleep and half awake, p. عده. 9, 10. India Office lex., وهد، بَيْنَ النَّايُم والمُسْتَيْقِظ BA, وهدبو بَيْنَ النَّايُم والمُسْتَيْقِظان للنَّايُم والمُسْتَيْقِظان للنَّايْم والمَقْظان للنَّايْم والمَقْظان للنَّايْم والمَقْظان للنَّايْم والمَقْظان للنَّايْم والمَقْظان للنَّايْم والمَقْطان للنَّايْم والمُقْطان للنَّايْم والمُقْطان للنَّايْم والمُقْطان للنَّايْم والمُقالِق للنَّايْم والمُقْطان للنَّايْم والمُقْطان للنَّايْم والمُقالِق للنَّايْم والمُقالِق للنَّايْم والمُقالِق للنَّايْم والمُسْتَعْلِق النَّايْم والمُسْتَعْلِق النَّايْم والمُسْتَعْلِق النَّانِ النَّايْم والمُسْتَعْلِق النَّانِ والمُسْتَعْلِقِيْلُ والمُسْتَعْلِق النَّانِ والمُسْتَعْلِقِيْلِ والمُسْتِعِيْلِ والمُسْتَعْلِقِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتَعِيْلِ والمُسْتِعِيْلِ والمُسْتَعِيْلِ والمُسْتِعِيْلِ والمُسْتَعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِيْلِ والمُسْتِعِ

offered, p. on. 4.

storm, whirlwind, p. بدكا

عد.—Ethpa"al عجباً be doubled, p. عمد. 3.

Ethpa"al :4:1/ be turned into dust, p. 410. 22.

ريان ... النام ... constraint, compulsion, p. ه.

be security or surely for, with the accus. of the person, p. 11. 3.

دن هـ.-Afêl حنو make to flee, put to flight, p. بعد. 15; وا 1.

فنغ boxwood or teak, p. ll. 15. India Office lex. and Brit. Mus. Add. 7203, بنام المناسبة عند المناسبة المناسب

Ethpe'êl Le charged with (a), p. 19.9.

عبد crush, batter, p. معدا 19; معدا 2. معدا 19; معدا 2. Ar. فَدَخَ India Office lex., Brit. Mus. Or. 2441, fol. 283 a, col. 2, and Brit. Mus. Add. 7203, fol. 134 b, col. 2, عبدا قدْغ شَرِّ

middle-aged, in the prime of life, p. 00.7.

p. ma. 15.

imagination, fancy, vain show, p. معدمه. 6, 10.

مره.—Ethpe'êl من في be gladdened, p. من 17. The India Office lex. and Brit. Mus. Add. 7203, fol. 20 b, margin, give من في المارية الم

عمه. — Ethpa"al بغفاي be maddened, p. ممل 4.

ness, splendour, p. u.o. 2.

gardener, p. a. 8. Formed with the Persian termination بان keeping, guarding.

العب Ethpe'êl ألعب in the sense of be cleft, burst, p. سي, note 3. Compare Ar. قرَى

لَّهُ وَالْهُ fruit and offspring, p. ه. 1.

India Office lex. and Brit. Mus. Add.

7203, fol. 142 a, col. 1, التناسل نُمُوّ الأولاد

مجمعينه, pl. الأضمنية , Acts, p. الم. 2.

هنه. — هنه في God's providence, p. §. I.

المُذَا المُحْمَةُ المَّارِةِ المُحْمَةُ المَامِ المُحْمَةُ المُحْمِعُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمِعُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ الْمُحْمِعُ المُحْمَةُ المُحْمَعُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمَةُ المُحْمِعُ المُحْمَةُ المُحْمِعُ الم

دبغنا Pharisee, p. اعمد 9; جمد 9. انه. - Ethpe'êl ایتا فو cleft, burst, p. سرد 4.

ا بناها, pl. إلم بناها, p. ب. 8. فناها, p. ب. 8.

iog.—|Laighto the being fashioned or made, p. v. 13.

y.— Kallia in the being strained, purily, p. 110. 8; 110. 2.

الْمِي.—Ethpe'êl بِكُورُ incline to (لمك), p. اهم. 12.

رقبار cymbals, Ar. بنوج, p. 29, note 5. This word occurs in Cod. B, fol. 12 a, col. 2, as a gloss on التالية.

pi, venture, dare, p. o. 20.

afflicted, p. g. 17; an. 9. See Hoffmann's BA, no. 1364.

الميد. المناهب عد at a distance, كِالْبَاتِي بِهِ عدد المناهب عدد

امه.— الأضغ beak, p. ك. 3. مِهْ cat, pl. الأغْهْ , p. محم. 19.

بهه. الأضائبيه constraint, compulsion, p. ه. 20.

or, according to MS. B, مصری, the name of a root like a carrot, p. حد. 5.

مصبه. — محبه contracted with pain, p. سع. 4. Compare BA, التَّمَنَّج والتَّعَبَّس.

مدي. _ غببغ afraid of, p. مع. 21.

do rear itself up, rise up, p. b. 19.

.a. عن , cold, p. لم. 22 غزبن—. عن

المِديد به المجازة ال

بَهِ عَبِيرًا, aqueduct, water-spout, pl. بَهِ اللهِ بَهِ. p. مِم 17. India Office lex. and Brit. Mus. Or. 2441, fol. 351 6, col. 1, معاملاً هذا محالياً. مَرَازِيب

miho. — Pass. mihol? be deposed, p. a. 10.

provoking, inciting to anger, p. الحديد 12.

eptions, p. 00. 5.

هُوَا. الْمُعَوْدِة, pl. الْمِعُوبَة, persecutions, p. عصد. I.

الصّدِيد الحاري pus, matter, p. 13. 19. BA, الصّدِيد الحاري.

سه. المنه spirituality, p. مده. 4, 7. المنه sweet-scented, p. ع. 12.

p.خ.-Ethpa"al مِنْجُم murmur against, be angry with (احد), p. م. 18.

لَّهُمْ كُمْ breed worms, be eaten by worms, p. 13. 19.

فعلا.—Afêl افعن to lose one's wife, p. ع. 7.

فَهُلُّ. and, according to C, لَهُهُمُ shallows, shoal, p. عدد 14. BA, لَهُ فَهُ اللهُ وَمَعَالَمُ اللهُ عَلَيْمِ اللهُ وَمَعَالَمُ اللهُ وَمَعَالُمُ اللهُ وَمَعَالَمُ اللهُ وَمَعَالَمُ اللهُ اللهُ وَمَعَالَمُ اللهُ وَمَعَالَمُ اللهُ وَمَعَالَمُ اللهُ وَمَعَالَمُ اللهُ اللهُ وَمَعَالَمُ اللهُ اللهُ

. م ب سور mourner, p. سر. I.

مون. الإعضاء), pl. الإغمة المرابع. p. سع. 10.

hai. — Lias one who finds fault or rebukes, p. w. 16.

مه. المعنى معنى المعنى المعنى

مله. — مالا. — مبلكناب. questioningly, interrogatively, p. مه. 1.

محم.—Pa"êl غيف flatter, wheedle, p. عمد. note 2, in Cod. C.

wander, swerve, p. s. 2; alo. 2.

p. h. 15; haze? hing vain, bootless work, p. p. 23.

-Pa"êl flatter, wheedle, p. ?3.

Jlan complexion, p. 19; ... 17.

Line roof culling par to like stiff in

roof, ceiling, p. a. 7, like آمَـَة in Arabic.

word occurs in Cod. B, fol. 12 a, col. 2, as a gloss upon lagram.

p. 3. 17.

منا.—Afêl منب to make to halt, p. عند. 17.

فةغه ألم المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة فقط المنافقة المنافقة المنافقة المنافقة المنافقة المنافقة فقط المنافقة المنافقة

| Kal dung, p. N. 21.

المنوا sordid, filthy, p. معه. 13.

عما. البحبة المحمد urgency, compulsion, p. محمد 11.

مدا.—الاصبدا weariness, fatigue, p. p. 15; علاما.

الم في the number twelve, p. ممية ما الإحصية با

CORRECTIONS.

```
Page , line 17. Read , ooo?
                 المحمل محم حجمه ١٠٠٠
            5.
                ه حضتا احصتا ،
         " 5. Read with B C Jlaw.
                   مک ده.
            4.
                   Jhame.
            2.
                 " JL310.
         " 7. Put a point after مقدم).
      " 5. Put a point after محبقه.
     ,ھب
         ,, 4. C omits مقم.
          " 5. C has محنيا instead of المحاول
     مَنْ بُونِهِمْ Read مِنْ أَذُونِهُمْ بِي , , , 10. Read مِنْ أَذُونُهُمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ
     په, " 16.
     مب, last line.
    a., line 7.
                   المحلة
                 " tooks.
    سم, ,, I2.
                 " aus/.
    ا , , عمل
    محم, " 3. Delete the point after احماء.
   معاتم, " 12. Insert a point after معاتمه, and delete that after معاتمه.
         ,, 18. Read | Laura.
   معم, last line. " معنه ؟
   معد, line 19.
                 " oęję.
    صده, ,, I. ,, ومملت،
    متعار ine 1. Read مسحد.
          " 2. Put a point after Lassa.
          " 3. Read عم.
                 ,, هەقحىل,
          " II.
                 سمح محاسب ،،
         ,, 6. Read کحمتا ا
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THE BOOK OF THE BEE.

TRUSTING in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Pĕrath-Maishân¹, that is Bassorah (al-Baṣrah), one of His companions. O Lord, in Thy mercy help me. Amen.

FIRST, THE APOLOGY.

'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul²; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mar Narses³, bishop of Khônî-Shâbôr Bêth-Wâzîk⁴. We remember thy solicitude for us, and thy zeal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech [3], we were unable to inform thee fully concerning the profit-

[II. 2.]

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¹ See Le Quien, Oriens Christianus, vol. ii. 1212. ² 2 Cor. xii. 14.

⁸ See Le Quien, Or. Christ., vol. ii. 1188.

^{&#}x27;Khônî-Shâbôr, or Bêth-Wâzîk, was a town on the little Zâb, close to its junction with the Tigris, in the diocese of Tîrhân. Bêth-Wâzîk is also written Bêth-Wâzîg, and has been altered by the Arabs into al-Bawázíg or al-Bawázíg. See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, pp. 189 and 296. It has, of course, nothing whatever to do with Gundê-Shâbôr, or Jundai-Shâbar, with which it has sometimes been confounded.

able matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds. And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: [co] in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law. And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom

branches and shoots, and have planted them in the ground of this book for thy consolation and benefit. When thou, O brother, art recreating thyself among these plants, those which appear and which thou dost consider to be insipid and tasteless, leave for thy companions, for they may be more suitable to others (than to thee); but, upon those which are sweet, and which sweeten the palate of thy understanding, do thou feed and satisfy thy hunger. If, however, owing to their fewness, they do not fill thee, seek in succession for their roots, and from thence shall thy want be satisfied. Know also, O brother, that where there is true love, there is no fear1; and where there is freedom of speech, there is no dread; and we should not dare to be so rash as to [a] enter upon these subjects, which are beyond the capacity of our simple understanding, unless we relied upon thy immaculate love; because, in the words of one of the inspired2, 'When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it 83; that is to say, do not enquire (too closely) into the divine words.

LIST OF THE CHAPTERS IN THIS BOOK.

- I. Of God's eternal intention in respect of the creation of the universe.
- II. Of the creation of the seven natures (substances) in silence.
- III. Of earth, water, air, and fire.
- IV. Of heaven.
- V. Of the angels.
- VI. Of darkness.
- VII. Of effused (circumambient) light.
- VIII. Of the firmament.
 - IX. Of the creation of trees and plants, and the making of seas and rivers.
 - X. Of the making of the luminaries.
 - XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas.

¹ 1 John iv. 18.

² ο σω soll θεόφοροι; see Prov. xxv. 16. Schoenfelder, quippe a Theodoro dictum est.

³ Schoenfelder, satiaberis fortasse de eo et prophetabis.

THE BOOK OF THE BEE.

- XII. Of the creation of beasts and animals.
- XIII. Of the formation of Adam. [1]
- XIV. Of the making of Eve.
- XV. Of Paradise.

4

- XVI. Of the sin of Adam.
- XVII. Of the expulsion of Adam and Eve from Paradise.
- XVIII. Of Adam's knowing Eve.
 - XIX. Of the invention of the instruments for working in iron.
 - XX. Of Noah and the Flood.
- XXI. Of Melchizedek.
- XXII. Of the generations of Noah, how seventy-two families sprang from three sons.
- XXIII. Of the succession of generations from the Flood until now.
- XXIV. Of the building of the Tower.
 - XXV. Of Abraham.
- XXVI. Of the temptation of Job.
- XXVII. Of Isaac's blessing upon Jacob.
- XXVIII. Of Joseph.
 - XXIX. Of Moses and the Children of Israel.
 - XXX. Of Moses' rod.
 - XXXI. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel.
- XXXII. Of the death of the Prophets; how they died, and (where) they were buried.
- XXXIII. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ. [30]
- XXXIV. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary.
 - XXXV. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord.
- XXXVI. Of our Lord's birth in the flesh.
- XXXVII. Of the prophecy of Zarâdôsht, that is Baruch the scribe.
- XXXVIII. Of the star which appeared in the East on the day of our Lord's birth.
 - XXXIX. Of the coming of the Magi from Persia, and the slaughter of the infants.

- XL. Of the going down of our Lord into Egypt.
- XLI. Of John the Baptist and his baptism of our Lord.
- XLII. Of our Lord's fast and His contest with Satan.
- XLIII. Of the passover of our Lord.
- XLIV. Of the passion of our Lord.
- XLV. Of the resurrection of our Lord.
- XLVI. Of the ascension of our Lord.
- XLVII. Of the descent of the Holy Ghost upon the Apostles in the upper chamber.
- XLVIII. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried).
 - XLIX. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.
 - L. Of minor matters; those of the Apostles who were married, etc.
 - LI. The names of the Eastern Patriarchs, and the places where they were buried¹. []
 - LII. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia.
 - LIII. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome.
 - LIV. Of Gog and Magog, who are imprisoned in the North.
 - LV. Of the coming of Antichrist, the son of perdition.
 - LVI. Of death and the departure of the soul from the body.
 - LVII. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world.
 - LVIII. Of the manner in which men will rise in the day of the resurrection.

¹ C reads: The names of the Eastern Catholics, the successors of the Apostles.

- LIX. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder.
- LX. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.

CHAPTER I1.

OF GOD'S ETERNAL INTENTION IN RESPECT OF THE CREATION OF THE UNIVERSE. [,]

IT is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived? David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created, and recognised himself as being created, he remained with this knowledge six hours only³, and there came over him a change, from knowledge to

¹ Chap. ii in the Oxford MS.

² Ps. xc. 1, 2.

^{*} See Bezold, Die Schatzhöhle, p. 7; Brit. Mus. Add. 25,875, fol. 7 a, col. 2: No. 2000 p. 200

ignorance and from good to evil. Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived.' Consequently, Adam is older than the (other) creatures in respect of his conception, and the (other) creatures are older than Adam in respect of their birth and their being made. And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul¹, and God gave him the knowledge of the difference between good and evil. When he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker, as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you²?' And again, 'I will dwell in them, and walk in them 3.'

CHAPTER II4.

OF THE CREATION OF THE SEVEN NATURES (SUBSTANCES) IN SILENCE.

WHEN God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, He created seven natures (substances) in silence, without voice. And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

CHAPTER III3.

OF EARTH, WATER, AIR, AND FIRE.

THE earth was $t\delta h$ $w\delta - b\delta h^6$, that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were

¹ Gen. ii. 7. ² 1 Cor. iii. 16. ³ 2 Cor. vi. 16; Ex. xxix. 45; Lev. xxvi. 12.

⁴ Chap. iii in the Oxford MS.

⁸ Chap. iv in the Oxford MS.

[•] In Hebrew להו וְבֹהוּ, Gen. i. 2, a chaotic waste.

above it, and above the waters was air, and above the air was fire. The earth is by nature cold and dry. Dry land appeared on the third day, [a] when the trees and plants were created; and the waters were separated therefrom on the second day, when the firmament was made from them. Water is by nature cold and moist. As touching the 'Spirit which was brooding upon the face of the waters', some men have ignorantly imagined it to have been the Holy Spirit', while others have more correctly thought it to have been this air (of ours). Air is by nature hot and moist. Fire was operating in the upper ether, above the atmosphere; it possessed heat only, and was without luminosity until the fourth day, when the luminaries were created: we shall mention it in the chapter on the luminaries (chap. x). Fire is by nature hot and dry³.

CHAPTER IV4.

OF HEAVEN.

HEAVEN is like a roof to the material world, and will serve as the floor of the new world. It is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries. Hence people say 'the heaven, and the heaven of heavens⁵'; for we call both the firmament and the waters which are above it 'heaven.' Some consider that the verse 'Let the waters⁶ which are above the heavens praise the

¹ Gen. i. 2.

This view is maintained in the 'Cave of Treasures,' Brit. Mus. Add. 25,875, fol. 3 b, col. 1: المال ا

מבע האש חם ויבשוהרוח חם ולח. והמים קרים ולחים והארץ יבשה וקרה: *משנה תורה. מדע. פרק. ד. א. Maimonides,

⁴ Chap. v in the Oxford MS.

⁵ r Kings viii. 27.

name of the Lord 1' refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

CHAPTER V2.

OF THE ANGELS3.

THE Angels consist of nine classes and three orders, [upper, middle and lower. The upper order is composed of Cherubim, Seraphim, and Thrones: these are called 'priests' (kumrê), and 'chief priests,' and 'bearers of God's throne.' The middle order is composed of Lords, Powers and Rulers⁴: these are called 'priests' (kâhnê), because they receive revelations from those above them. The lower order consists of Principalities, Archangels and Angels: and these are the ministers who wait upon created things. The Cherubim are an intellectual motion b which bears the throne of the holy Trinity, and is the chief of all motions; they are ever watchful of the classes of themselves and those beneath them. As concerning the epithet 'full of eyes',' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest among them, is Gabriel, who is the mediator between God and His creation. The Seraphim are a fiery motion, which warms those below it with the fire of the divine love. The six wings which each of them is said to possess⁷ indicate the revelations which they receive from the Creator and transmit to mankind. The Thrones are a fixed motion, which is not shaken by the trials which come upon it. The Lords are a motion which is entrusted with the government of the motions beneath it; and it is that which prevents the demons from injuring created things. The Powers are a mighty motion, the minister of the will of the Lord; and

[II. 2.]

¹ Ps. cxlviii. 4. ² Chap. vi in the Oxford MS.

⁸ 'Dionysium Areopagitam sequitur Bassorensis in hac materia. Sufficit nomen tantum Hierarchiae coelestis dixisse.' Schoenfelder, note 28, p. 10.

⁴ Colossians i. 16, 'thrones, or dominions, or principalities, or powers.'

⁵ 'Motion' or 'movement,' Zau'd. 'Angelus est substantia intellectualis semper mobilis.' Schoenfelder, note 29, p. 10.

⁶ Rev. iv. 6, 8; Ezek. i. 18.

⁷ Isaiah vi. 2.

it is that which gives victory to some rulers in battle and defeat to others. The Rulers are a motion which has power over the spiritual treasures, to distribute them to its companions according to the will of the Creator. This class of angels governs the luminaries, the sun, moon, and stars. [36] The Principalities are a defined motion which possesses the direction of the upper ether, of rain, clouds, lightning, thunder, whirlwinds, tempests, winds, and other ethereal disturbances. Archangels are a swift operative motion, into whose hands is entrusted the government of the wild beasts, cattle, winged fowl, reptiles, and everything that hath life, from the gnat to the elephant, except man. The Angels are a motion which has spiritual knowledge of everything that is on earth and in heaven. With each and every one of us is an angel of this group—called the guardian angel—who directs man from his conception until the general resurrection. The number of each one of these classes of angels is equal to the number of all mankind from Adam to the resurrection. Hence it is handed down that the number of people who are going to enter the world is equal to the number of all the heavenly hosts; but some say that the number is equal to that of one of the classes only, that they may fill the place of those of them who have fallen through transgressing the law; because the demons fell from three classes (of angels), from each class a third part. If then it is an acknowledged fact that there are three orders of angels, and in each order there are three classes, and in every class a number equivalent to that of all mankind, what is the total number of the angels? Some say that when the angels were created, and were arranged in six divisions—Cherubim, Seraphim, Thrones, Principalities, [Archangels, and Angels—the three lower divisions reflected (saying), 'What is the reason that these are set above, and we below? for they have not previously done anything more than we, neither do we fall short of them.' On account of this reflection as a cause, according to the custom of the (divine) government, Justice took from both sides, and established three other middle classes of angels-Lords, Powers, and Rulers-that the upper might not be (unduly) exalted, nor the lower think themselves wronged. As for the dwelling-place of the angels, some say that above the firmament there are waters, and above them another heaven in the form of infinite light, and that this is the home of the angels. Here

too is God without limit, and the angels, invisible to bodily eyes. surround the throne of His majesty, where they minister to 'the tabernacle not made with hands 1.' Others say that, from the beginning, when God created the angels, until the second day, in which the firmament was made, all the classes of angels dwelt in the upper heavens; but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones²—who remained above it. These surrounded and supported the Shechinah of God from the beginning of the world until our Lord ascended unto heaven; and after the Ascension, behold, they surround and support the throne of the Christ God, who is over all, until the end of the world. The Expositor³ and his companions say: 'The tabernacle which Moses made is a type of [the whole world.' outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is 4 above the firmament. And as the priests ministered in the outer tabernacle daily, while the high priest alone entered into the inner tabernacle once a year; so of all rational beings, angels and men, no one has entered (the place) above the firmament, save the High Priest of our confession, Jesus Christ⁶. The fathers, when they have been deemed worthy at any time to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim. Hence some say that there are angels above the heavens. All these celestial hosts have revelations both of sight and of hearing; but the Cherubim have revelations by sight only, because there is no mediator between them and God. The angels have an intellect superior to that of the rest of rational beings; man has stronger desire, and the demons a greater degree of anger.

¹ Heb. ix. 11.

² According to the 'Cave of Treasures,' these were created on the first day. See Bezold's translation, p. 1, and Brit. Mus. Add. 25,175, fol. 1 b, col. 1.

⁸ Or Commentator, that is Theodore of Mopsuestia. See Assemani, *Bibl. Orient.*, iii. 1. 30.

⁴ Schoenfelder, similitudinem aetheris, qui etc.

⁸ Heb. ix. 7.

CHAPTER VI1.

OF DARKNESS.

DARKNESS is a self-existent nature; and if it had not had a nature, it would not have been reckoned among the seven natures which were created in the beginning in silence. Others say that darkness is not a self-existent nature, but that it is the shadow of bodies.

CHAPTER VII2.

OF EFFUSED (CIRCUMAMBIENT) LIGHT.

WHEN the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves [] that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light's,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher saith, 'When the Creator made that light, the angels marvelled thereat,' etc.; and as it is said in Job, 'When I created the morning star, all my angels praised me '.' Now by nature light has no warmth.

CHAPTER VIII⁶.

OF THE FIRMAMENT.

ON the evening of the second day of the week, God willed to divide the heavens from the earth, that there might be luminaries and stars beneath the heavens to give light to this world, and that the heavens might be a dwelling-place for the righteous and the angels after the

¹ Chap. vii in the Oxford MS.

² Chap. viii in the Oxford MS.

⁸ Gen. i. 3.

⁴ Meaning, probably, Theodore of Mopsuestia.

⁵ Solomon seems to refer to Job, chap. xxxviii. 7.

⁶ Chap. ix in the Oxford MS.

resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters'; and straightway the waters were divided into three parts. One part remained upon the earth for the use of men, cattle, winged fowl—the rivers and the seas; of another part God made the firmament; and the third part He took up above the firmament. But on the day of resurrection the waters will return to their former nature.

CHAPTER IX2.

OF THE CREATION OF TREES AND PLANTS, AND THE MAKING OF SEAS AND RIVERS.

On the third day God commanded that the waters should be gathered together [into the pits and depths of the earth, and that the dry land should appear³. When the waters were gathered together into the depths of the earth, and the mountains and hills had appeared, God placed the sand as a limit for the waters of the seas⁴, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing⁵; and the earth brought forth trees and herbs and plants of all kinds, complete and perfect in respect of flowers and fruit and seed, each according to its kind. Some say that before the transgression of the command, the earth brought forth neither thorns nor briars, and that even the rose had no thorns as it has now; but that after the transgression of the command, the earth put forth thorns and briars by reason of the curse which it had received. The reason why God created the trees and plants before the creation of the luminaries was that the philosophers, who discourse on natural phenomena, might not imagine that the earth brought forth herbs and trees through the power of the heat of the sun. Concerning the making of Paradise, it is not mentioned in the Pentateuch on what day it was created; but according to the opinion of those who may be relied upon, it was made on the same day in which the trees were made⁶: and if the Lord will, we will speak about it in its proper place.

¹ Gen. i. 6.
² Chap. x in the Oxford MS.
⁸ Gen. i. 9.

⁴ Comp. Jer. v. 22. ⁵ Gen. i. 12.

⁶ According to Rabbi Eliezer, chap. iii (Horowitz, אנדת אנדת אודות, part i, Leipzig, 1881), Paradise was one of the seven things created before the world.

CHAPTER X1.

OF THE MAKING OF THE LUMINARIES2.

ON the fourth day God made the luminaries—sun, moon, and stars of three substances, air, light, and fire. He took aerial material and prepared vessels like lamps, and mixed fire with light, and filled them. And because in the nature of fire there was no light, nor heat in that of light, [] the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, and stars—fabricated. Some say that the luminaries were made in the morning, that the sun was placed in the east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Jews celebrate the fourteenth³ in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mâr Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

CHAPTER XI4.

OF THE CREATION OF SEA-MONSTERS, FISH, WINGED FOWL, AND THE REPTILES THAT ARE IN THE SEAS.

On the fifth day of the week God made from the waters mighty sea-monsters⁵, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim [] in the waters, and winged fowl in the air; but some of the latter

¹ Chap. xi in the Oxford MS.

² Gen. i. 14.

³ See Exod. xii. 18.

⁴ Chap. xii in the Oxford MS.

⁵ Gen. i. 21.

in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

CHAPTER XII1.

OF THE CREATION OF BEASTS AND ANIMALS.

On Friday eve God created them², and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

CHAPTER XIII3.

OF THE FORMATION OF ADAM.

On the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from all these parts, and fashioned Adam with His holy hands, [and breathed into him the breath of life,

¹ Chap. xiii in the Oxford MS.

² Gen. i. 25.

³ Chap. xiv in the Oxford MS.

⁴ Gen. i. 26.

⁵ Compare Sanhedrîm, fol. 38, col. ו: רבי מאיר אומר אדם הראשון מכל העולם

Among other things, Jewish tradition says that the first Adam had two faces, שני פרצופין (Berâchôth, fol. 61, col. 1); that he was formed in two parts, on the one side male, and on the other female; that in height he reached from earth to heaven (Chagîgâh, p. 12, col. 1); and that he_could stretch from one end of the world to the other (Sépher Hasídím, No. 500).

and man became a living soul¹. Others say that God took earth from the four quarters of the world², and formed Adam outside Paradise;

¹ Gen. ii. 7.

² See Bezold, Die Schatzhöhle, pp. 3 and 4; and Brit. Mus. Add. 25,875, fol. 4 b, col. I, line 23 to fol. 5 b, col. I, line 14: مده موا مصل معنا موا. حموما عملما المماه ما مدودها. معملاً عبوسماً به تعصم و ما عمل ما محمور بالمحاد اسكة الداد المد المداد مدما مركع اس المحارد حبه: إن صمه: من منه قط محتمل محمد مصحه مطلقًا عبا ملا مها موه حبسكما وحناساً. فع اهنب ١٥٥٥ سع كسير. واوهدونا فصلا فعطساسا كع مصيار وصماء والحدا محدور، وسدة لاسميد والحدا مر المعمولي والمورهم حدد مع محم محمد والمسملاة محمو حدما حيده معمل معمده والمورد معمل معمده المعمد معمد معمد المعمد الم هسره ومملاً منع مكن أذكا هزول حهزا. ومنع مكه منا ومثل لهمهم منثا. ومنع عده /إذ وحدا تعاملاً ونوسل وهع عده صلا وبعدا فلسا عدا وسعنهمال وسره مداقا مر الماصم وحم الحدا المهمقها مستلاحيه فهم مصده. نه و بع. منه مال. وسعسعه ال. وحسمه ال. وفهسته الله الله ومحمد المروا الرود وصور أبرا حكما مع محب إدحدا إصهومها حجره إحدا الإج. إلا وحده معدد حده دلا مدام واسط حده حددها معلا عنوال مع (انحا: وعدده) عبدا وهوه مع حفظ الأوم بملاحدون. ولموهل مع معنا: ومحمون ومنقصا وسووال المحمد معوما مع الذ: العجم المناعدة المتحمد علم المتحمر المرادة المحمد المرادة المحمد المرادة المحمد المرادة المحمد المرادة المحمد المرادة الم وفلسا مع موزا: وعدور موتما مستحمال حدوونيه موهري وحدم الحما الاوم حامرة وم موسقهال حرحمه وحوصه وم مره معلقا حساره محسمال المارحه مع معانطه وسلماه. سده موه من وصعال واهقماد: مر معلمه المارحه حموقة لمحسا أبو أهفته ومعمل ونوهذا وخنقوه أبو معمل ووهما وهينه أنو نه وذا ومزه هلاه من المراه والمرا. وهم لمقلبون قيكون حنون وموطا والملصم حن اصعب وعنومي. صها وحاوفمكم المحبد أوم. ماصع حجم تحجمها وحجمها والماصيم حبمه فحلا والمحمسة ال ماهع المحدم صحفا معمار محمل ماهع الماحم الحمالحا علا عمانهما والمعاهد ماهع المجهرة الما حلا علام حوسلال والمعتمد عليه ستما وحصرا وهوسما محدة عبم ابع معم حدي معدة إلى واقعل حده قمسي. معيده حده محده صقا واملاحموه حدد ومصحه صلاقا وسحةاا محده واحدد مر اضع حدد اوم ه الحجوار معكما ومومل وبصل وصول وفعل وهوجوا ومكوه حجموا وحوما مكر معلاجين ووسكر بين ومتوحد كر مدكها حلا حلا حدم ودول. ودو The creation of مصحم مطلقا ۱۹۹ حنا ملا. حنمه محمور مصحبه حبه Adam was on this wise. On the sixth day, which is Friday, at the first hour,

^{*} For wantlo.

⁺ Bezold corrects this into

while others say that God fashioned him in the middle of the earth, on the spot where our Lord was crucified, and that there also was

when silence reigned over all the ranks of the (heavenly) hosts, God said, "Come, let us make man in our image after our likeness"—hereby making known concerning the glorious Persons (of the Trinity). When the angels heard these words they were in fear and trembling, saying one to another, "We shall see a great miracle to-day, the likeness of God our Maker." And they saw the right hand of God stretched out and extended over the whole world; and all created things were collected in the palm of His right hand. And they saw that He took a grain of dust from all the earth, a drop of water from the whole nature of water, a breath of wind from all the atmosphere above, and a little warmth from all the nature of fire. And the angels saw when these four feeble elements—that is, cold and heat and dryness and moisture—were laid in the palm of His right hand, and God formed Adam. For what reason did God make Adam out of these four elements, unless it were that through them everything in the world should be subject unto him? He took a grain of dust, that all natures which are of dust might be subject unto Adam; and a drop of water, that all those in the seas and rivers might be his; and a breath of air, that all kinds of birds of the air might be given unto him; and the heat of fire, that all the fiery beings and (heavenly) hosts might come to his aid. And God formed man with His holy hands, in His image and likeness. When the angels saw his glorious appearance, they trembled at the beauty of his appearance; for they saw the form of his face blazing with glorious beauty like the sphere of the sun, and the light of his eyes was like the sun, and the form of his body like the light of crystal. And when he stretched himself, and stood in the centre of the earth, he set his two feet on the spot where the cross of our Redeemer was placed: for Adam was created in Jerusalem, and there it was that he put on royal apparel, and the crown of glory was set upon his head; and there was he made king and priest and prophet, there did God set him upon the throne of His glory, and there He made him master over all creatures. And all beasts and cattle and fowl were gathered together, and they passed before Adam and he gave them names; and they bowed their heads to him, and all natures did homage to him and were subject unto him. And the angels and (heavenly) hosts heard the voice of God saying to him, "Adam, behold I have made thee king and priest and prophet and lord and chief and governor of all things made and created; to thee shall they be subject, and thine shall they be: and I have given thee power over everything that I have created." And when the angels heard these words, they all blessed and worshipped him.'

[II. 2.]

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Adam's skull laid. After God had formed Adam outside Paradise, He brought him in as a king, and made him king over all the creatures, and commanded him to give a name to each of them. God did not gather together unto Adam all cattle, nor (all) that swim in the sea, nor (all) the birds of the air, that he might give them names¹; but he received dominion and power over them to make use of them as he pleased, and to give them names, as a master to his slaves. And when God had brought him into Paradise, He commanded him to till it and to guard it. Why did God say 'to till it and to guard it'?—for Paradise needed no guarding, and was adorned with fruit of all kinds, and there was none to injure it—unless it were to exhort him to keep His commandments, and to till it that he might not become a lover of idleness. Because Adam had not seen his own formation, and was not acquainted with the power of his Maker, it was necessary that, when Eve was taken from him in his own likeness, he should perceive his Maker, and should acknowledge that He who made Eve also made him, and that they two were bound to be obedient to Him.

CHAPTER XIV2.

OF THE MAKING OF EVE.

God said, 'Let us make a helper for Adam's.' And He threw upon Adam a sleep and stupor, and took one of his ribs from his left side, [a] and put flesh in its place, and of it He formed Eve. He did not make her of earth, that she might not be considered something alien to him in nature; and He did not take her from Adam's fore-parts, that she might not uplift herself against him; nor from his hind-parts, that she might not be accounted despicable; nor from his right side, that she might not have pre-eminence over him; nor from his head, that she might not seek authority over him; nor from his feet, that she might



¹ So also Bar Hebraeus in the Auşar Ráze or Horreum Mysteriorum, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: .ومع إنف لمع إسار هجاء ألم رصاء مداه المستعدم عدم .مكث معلى رصاء مها .مَه لمناه مع وشفه به وشفه المستعدد عدم .مكث عدم معال المستعدد عدم .مكث عدم

² Chap. xv in the Oxford MS.

³ Gen. ii. 18.

not be trodden down and scorned in the eyes of her husband: but (He took her) from his left side¹, for the side is the place which unites and joins both front and back².—Concerning the sleep which God cast upon Adam, He made him to be half asleep and half awake, that he might not feel pain when the rib was taken from him, and look upon the woman as a hateful thing; and yet not without pain, that he might not think that she was not meet for him in matters of nature. When Adam came to himself, he prophesied and said, 'This is bone of my bones, and flesh of my flesh; this shall be called woman ³': and they were both clothed in light⁴, and saw not each other's nakedness.

CHAPTER XV5.

OF PARADISE.

In the eastern part of the earth, on the mountain of Eden, beyond the ocean, God planted Paradise, and adorned it with fruit-bearing trees of all kinds, that it might be a dwelling-place for Adam and his progeny, if they should keep His commandments. He made to spring forth from it a great river, which was parted into four heads⁶, to water Paradise and the whole earth. The first river is Pîshôn, which compasseth the land of Ḥavîlâ, where there is gold and beryls and fair and precious

¹ So also Bar Hebraeus in the Ausar Rázé, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: ما المصبع المحمد المحمد المحمد المحمد المحمد المحمد ما المحمد ا

According to Rabbi Joshua of Sichnîn (סיכנין), God did not form Eve from Adam's head, that she might not carry her head proudly; nor from his eye, that she might not be curious; nor from his ear, that she might not be an eavesdropper; nor from his mouth, that she might not be gossiping; nor from his heart, that she might not be quarrelsome; nor from his hand, that she might not touch everything with her hand; nor from his feet, that she might not rove about. Bereshith Rabbah on Gen. ii. 22. Wünsche, Der Midrash Ber. Rab., Leipzig, 1881, p. 78. On Sichnîn, see Neubauer, La Géographie du Talmud, p. 204.

³ Gen. ii. 23.

اق معدد المعدد المعدد

⁸ Chap. xvi in the Oxford MS.

⁶ Gen. ii. 9-17.

stones. The second river is Gîhôn, that is, the Nile [) of Egypt. The third river is Deklath (the Tigris), which travels through the land The fourth river is Perath (the of Assyria and Bêth-Zabdai 1. Euphrates), which flows through the middle of the earth. Some teachers say that Paradise surrounds the whole earth like a wall and a hedge beyond the ocean. Others say that it was placed upon the mount of Eden, higher than every other mountain in the world by fifteen cubits². Others say that it was placed between heaven and earth, below the firmament and above this earth, and that God placed it there as a boundary for Adam between heaven and earth, so that, if he kept His commands, He might lift him up to heaven, but if he transgressed them, He might cast him down to this earth. And as the land of heaven is better and more excellent than the land of Paradise, so was the land of Paradise better and more glorious and more excellent (than our earth); its trees were more beautiful, its flowers more odoriferous, and its atmosphere more pure than ours, through superiority of species and not by nature. God made Paradise large enough to be the dwelling-place of Adam and of his posterity, provided that they kept the divine commandments. Now it is the dwelling-place of the souls of the righteous, and its keepers are Enoch and Elijah; Elijah the unwedded, and Enoch the married man: that the unwedded may not exalt themselves above the married, as if, forsooth, Paradise were suitable for the unwedded only. The souls of sinners are without Paradise, in a deep place called Eden. After the resurrection, the souls of the righteous and the sinners will put on their bodies. The righteous will enter into heaven, which will become the land of the righteous; while the sinners will remain upon earth. The tree of good and evil that was in Paradise did not by nature possess these properties of good and evil like rational beings, but only [3.2] through the deed which was wrought by its means; like the 'well of contention',' and the 'heap

¹ Or Bâ-Zabdâ, a district on the western or right bank of the Tigris, adjacent to Jazîrat Ibn 'Omar.

المعنى المستعدد على المعنى ال

³ Gen. xxvi. 20.

of witness ',' which did not possess these properties naturally, but only through the deeds which were wrought by their means. Adam and Eve were not stripped of the glory with which they were clothed, nor did they die the death of sin, because they desired and ate of the fruit of the fig-tree—for the fruit of the fig-tree was not better than the fruit of any other tree—but because of the transgression of the law, in that they were presumptuous and wished to become gods. On account of this foolish and wicked and blasphemous intention, chastisement and penalty overtook them.—Concerning the tree of life which was planted in the middle of Paradise, some have said that Paradise is the mind, that the tree of good and evil is the knowledge of material things, and that the tree of life is the knowledge of divine things, which were not profitable to the simple understanding of Adam². Others have said that the tree of life is the kingdom of heaven and the joy of the world to come; and others that the tree of life was a tree in very truth, which was set in the middle of Paradise, but no man has ever found out what its fruit or its flowers or its nature was like³.

CHAPTER XVI4.

OF THE SIN OF ADAM 5.

WHEN God in His goodness had made Adam, He laid down a law for him, and commanded him not to eat of the tree of good and evil, which is the fig-tree. After Eve was created, Adam told her the story of the tree; and Satan heard it, and by his envy it became the occasion and cause of their being made to sin, [a] and being expelled from Paradise, for it was by reason of him that Adam fell from the height

¹ Gen. xxxi. 47.

The Rabbis thought that it was either the date-palm, the vine, the ethrog אחרונ (Pers. جُرُنَّج, Arab. اُثْرُتَّج, 'citron-tree'), or the fig-tree. Midrash Rabbâh on Gen. ii. 9, 10; Wünsche, p. 69.

⁴ Chap. xvii in the Oxford MS.

⁵ Gen. iii. 6-24.

of his glory. Some say that Satan heard when God commanded Adam not to eat of that tree. Others say that God commanded Adam in his mind, mentally (and not by sense); others again say, by sense and openly. And Satan saw that the serpent was more subtle than all four-footed beasts¹; and he played in him, as it were with pipes, in the hearing of Eve, like an instrument, and said to her, 'Ye shall not die, as God hath said to you, but ye shall be gods like God, knowers of good and evil.' Then Eve saw that the appearance of the fig-tree was beautiful, and that its smell was delightful; and she desired to eat of it and to become a goddess. So she stretched out her hand, and plucked, and ate, and gave also to her husband, and he likewise did eat. And they were stripped of the fair glory and glorious light of purity wherewith they were clothed, when they saw not each other's nakedness. And

مدلا محجد حيد سما ولحده وافرس طاز حدا معة حد فروسها. ومدلا 1 أسرا حكمًا حلا حسما مصطر تعمد حيلا وسه ووا وصعدر سله. وأن ساما مولًا كن سوا كرصماه. معسرا حدما موما مع مرصومات وأعداما ومن وضحه كن صدور مدسل كعنسلال عسما عسرسال نحما مضام كن حسم كنه دكن. هما المحرم حصور وله والم علما مسرا المحدا مده حافيا كحصطانة. وساما وصعانة حيد أو مساسطال وصبرا المام حسومال حنوب وهجزا حين وسحيان محمدلل حصن وهوما حسسمال مدومها أوين ورسال حوب حصدةها بنه بصحد حصن وصطاعها واحدا باصدا مالل ومدا دمد حسمال 'And he went and dwelt in the serpent, and carried him and made him fly through the air to the skirts of Paradise. he enter into the serpent and hide himself (there)? Because he knew that his appearance was hideous, and that if Eve saw his form she would straightway flee from him. As one who teaches a bird* the Greek tongue, brings a large mirror and places it between himself and the bird, and then begins to speak to her; and the bird as soon as it hears his voice turns round, and seeing its own form in the mirror straightway rejoices, thinking that it is a companion speaking with her, and thus willingly inclines her ear and listens to the words of him that talks with her, and pays attention (to them) and learns to talk Greek; so also did Satan enter in and dwell in the serpent.' Bezold, Die Schatzhöhle, p. 6; Brit. Mus. Add. 25,875, fol. 6 b, col. 1.

^{*} The bird that learns to talk is called 'parrot': منه المجادة المجادة المجادة على المجادة ال

their eyes were opened, and they saw their nakedness; and they took leaves of the fig-tree, and covered their nakedness for shame, and hid themselves beneath thick trees. Then God called Adam and said to him, 'Where art thou, Adam?'-not that He did not know where he was, but [He asked] in a chiding manner—and Adam said, 'Lord, I heard Thy voice, and I hid myself because I am naked.' God said, 'Whence knowest thou that thou art naked? peradventure hast thou transgressed the law and command which I laid down for thee, and hast eaten of the tree of which I commanded thee not to eat?' Adam said, 'The woman whom thou gavest to be with me, she gave to me, and I did eat.' And God questioned Eve [as] in like manner; and Eve said, 'The serpent beguiled me, and I did eat.' And God cursed the serpent, saying, 'Cursed art thou above all beasts upon the earth.' With the cursing of the serpent, who was the tool of Satan, Satan, who had instigated the serpent, was himself cursed; and immediately his legs were destroyed, and he crawled upon his belly, and instead of being an animal became a hissing reptile. And God set enmity between the serpent and man, saying, 'He shall smite the heel of man, but man shall crush his head, and the food of the serpent shall be dust.' God said to Eve, 'In pain shalt thou bring forth children;' and to Adam He said, 'Cursed is the ground for thy sake, and in toil and the sweat of thy face shalt thou eat thy bread; for dust thou art, and unto dust shalt thou return.' And the earth, by reason of the curse which it had received, straightway brought forth thorns and thistles. drove them out from Paradise at the ninth hour of the same day in which they were created.

CHAPTER XVII¹.

OF THE EXPULSION OF ADAM AND EVE FROM PARADISE.

AFTER God had expelled them from Paradise, like wicked servants driven forth from the inheritance of their master, and had cast them into exile, over the gate at the eastern side of Paradise He set a cherub with a sword and spear to frighten Adam from approaching Paradise. Some say that the cherub was one of the heavenly hosts, of the class of the

¹ Chap. xviii in the Oxford MS.

Cherubim; and others say that he did not belong to the spiritual powers, but was a terrible form endowed with a body. So also the spear point and the sword were made of fire extended [like a sharp sword, which went and came round about Paradise to terrify Adam and his wife. And God made for them garments of skin to cover their shame. Some say that they clothed themselves with the skins of animals, which they stripped off; but this is not credible, for all the beasts were created in couples, and Adam and Eve had as yet no knives to kill and flay them; hence it is clear that he means the bark of trees 1. Only the blessed Moses called the bark of trees 'skins,' because it fills the place of skins to trees. In the land of India there are trees whose bark is used for the clothing of kings and nobles and the wealthy, on account of its beauty. After God had expelled Adam and his wife from Paradise, He withheld from them the fruits of trees, and the use of bread and flesh and wine, and the anointing with oil; but they cooked grain and vegetables and the herbs of the earth, and did eat sparingly. Moreover, the four-footed beasts and fowl and reptiles rebelled against them, and some of them became enemies and adversaries unto them. They remained thus until Noah went forth from the ark, and then God allowed them to eat bread and to drink wine and to eat flesh, after they had slain the animal and poured out its blood. They say that when Adam and Eve were driven out of Paradise, Adam cut off a branch for a staff from the tree of good and evil; and it remained with him, and was handed down from generation to generation unto Moses and even to the Crucifixion of our Lord; and if the Lord will, we will relate its history in its proper place 2. [عيد]

CHAPTER XVIII3.

OF ADAM'S KNOWING EVE.

WHEN Adam and Eve went forth from Paradise, they were both virgins. After thirty years Adam knew Eve his wife, and she conceived

¹ These garments were softer than the linen and silk worn by kings: ومعدها على على على على على على على Bezold, Die Schatzhöhle, p. 7; Brit. Mus. Add. 25,875, fol. 7 a, col. 2.

² See chap. xxx.

⁸ Chap. xix in the Oxford MS.

and brought forth Cain together with his sister Kelêmath at one birth. And after thirty years Eve conceived and brought forth Abel and Lebodâ his sister at one birth. And when they arrived at the age for marriage, Adam wished and intended to give Abel's sister to Cain and

¹ The 'Cave of Treasures' relates the story of Cain's birth and the dispute of the brothers thus: سعم مع معن مها الماله. بعد مع معن معا الماله عناسا. ومحل محدول محدمال مصم [أبن] عيد محددال محدوة معيمة. الما وكما المحمد واحدة والمراجعة محديد ما المع المع المع المعلم ا انه مرسما كمعة حدد حديد العدب من وحد الملام متب ويعمه مع هنايسا سعم ازم حسوا. مامع سعم ارم حسوا الماله. محله محبه حمال مكلحه المه حصه مادي حهد مراد دوسا مكمله عده هوم احده لخدا. احد اوم حسوار بعد حده على حمد عدم الله والمحبل حم هدال هدما بعد حجدورا في والمحبل جم على واحد على حدوا احده. أما خما أما حسان وودرا نفد حساور صهرا وحدووا عصوا وول. وحم معدم اوم قدا محمر الخلم حم يد. واحد حذد عدمرا موه ما. واهد سطور والمحبل حصور الله عد حمد مع علق اتحدا وهم محرا وحتا. وهمه حدم لهوا ما مبعا محمد خصدنا حداً. ومدحه العم موتصمور ورحه عبع الحداد وصبع لمعاملهم حم ستدمى وموا ادم ضحمع ااعم موسل مبحل ممان ومحد حدة من المعلى المحدد عليا حمام ومعلم المحدد اسه من صهر حده إلى معهد المعدد معادية والا المعدد مرم الحواد ومواحده واحدال المحلاء والمو المهد مسعده على علا المدال الموال وفي سلاه حصمدال مع ملع حلا محملا اسهم ومهده حره حملا اماها bull. 'When Adam wished to know Eve his wife, he took from the skirts of Paradise gold, myrrh, and frankincense, and put them in a cave: and he blessed it and sanctified it that it might be the house of prayer of himself and of his sons, and he called it the "Cave of Treasures." And Adam and Eve came down from that holy mountain to its skirts below; and there Adam knew Eve his wife. Some say that Adam knew Eve thirty years after they had gone forth from Paradise. And she conceived and bare Cain and Lěbôdâ his sister with him; and again she conceived and bare Abel and Kělêmath his sister with him. When the youths had grown up, Adam said to Eve, "Let Cain take to wife Kělêmath who was born with Abel, and let Abel take Lěbôdâ who was born with Cain." But Cain said to Eve his mother, "I will take to wife my own sister, and let Abel take his;" for Lěbôdâ was beautiful. When Adam heard these words, he was very grieved, and said, "It is a transgression of the

[II. 2.]

Cain's sister to Abel; but Cain desired his own sister more than Abel's 1. Both (i. e. Kělêmath and Lěbôdâ) were his sisters, but because of their birth at one time I have called them thus. Now Cain's sister was exceedingly beautiful. The two brothers made an offering to God because of this matter. Abel, because he was a shepherd, offered up of the fat firstlings of his flock in great love, with a pure heart and a sincere mind. Cain, because he was a husbandman, made an offering of some of the refuse of the fruits of his husbandry with reluctance. He made an offering of ears of wheat that were smitten by blight; but some say of straw only. And the divine fire came down from heaven and consumed the offering of Abel, and it was accepted; while the offering of Cain was rejected. And Cain was angry with God, and envied his brother; and he persuaded his brother to come out into the plain, and slew him. Some say that he smashed 2 his head with stones, and killed him; and others say that Satan appeared to him in the form of wild beasts that fight with one another and slay each other. [4] At any rate, he killed him, whether this way or that way. Then God said to Cain, 'Where is Abel thy brother?' Cain said, 'Am I forsooth my brother's keeper?' God said, 'Behold, the sound of the cry of thy brother Abel's blood has come unto me; and God cursed Cain, and made him a wanderer and a fugitive all the days of his life. From the day in which the blood of Abel was shed upon the ground, it did not

law that thou shouldst take to wife thy sister who was born with thee. But take ye of the fruit of the trees and the young of the flocks, and go ye up to the top of this holy mountain, and enter into the Cave of Treasures, and offer up your offerings there, and pray before God, and then be united unto your wives." And it came to pass that when Adam the first priest, and Cain and Abel his sons, were going up to the top of the mountain, Satan suggested to Cain to slay Abel his brother for the sake of Lěbôdâ, and because his offering was rejected and not accepted before God, while that of Abel was accepted. And Cain increased his envy against Abel his brother; and when they came down to the plain, Cain stood up against Abel his brother and slew him by a wound from a flint stone.' See Bezold, Die Schatzhöhle, p. 8; Brit. Mus. Add. 25,875, fol. 7b, col. 2 to fol. 8a, col. 2.

¹ According to R. Ḥûnâ, Cain wished to marry his sister because she was born with him, Běrêshîth Rabbâh on Gen. iv. 8.

a, قَدَعَ is not given in Castell Michaelis. It occurs again at p. مما المدع. المعادية . المعادية على المعادية المعادية

again receive the blood of any animal until Noah came forth from the ark. Adam and Eve mourned for Abel one hundred years. In the two hundred and thirtieth year 1, Seth, the beautiful, was born in the likeness of Adam; and Adam and Eve were consoled by him. Cain and his descendants went down and dwelt in the plain, while Adam and his children, that is the sons of Seth, dwelt upon the top of the Mount of Eden. And the sons of Seth went down and saw the beauty of the daughters of Cain, and lay with them 2; and the earth was corrupted and polluted with lasciviousness 3; and Adam and Eve heard of it and

According to Gen. v. 3, in the one hundredth and thirtieth year. The Oxford MS. gives the 233rd year.

⁸ Gen. vi. 2.

⁸ 'And the sons of Seth had intercourse with the daughters of Cain; and they conceived by them and brought forth mighty men, the sons of heroes, like towers. Hence early writers have erred and written, "The angels came down from heaven, and had intercourse with mankind, and from them were born mighty men of renown." But this is not true; they have said this because they did not understand. Now see, my brother readers, and know that this is neither in the nature of spiritual beings, nor in the nature of the impure and evil-doing demons who love adultery; for there are no males nor females among them, nor has there been even one added to their number since they fell. If the devils were able to have intercourse with women, they would not leave one single virgin undefiled in oslobelo محمد حمد ملع مالي. وقلي معلمه معمد معلم معلمه المعمدة المعمدة المعمدة المعمدة المعمدة المعمدة المعمدة وتكم معدو محدا متدا حتم متدا دمهما المعالية ومعال اورا لحد معمدتها مبقدا معمده. وصلاقا حم سمه مع مصدا ماممماهه حم أسما ومدوه الماكره وكم عدة المقدول وكم عند. مدير الماجسة المدو وصل سره المره اله أس معفيل ووجه وحيط حصيا ووسيا وول ماوا هنم والطنوم ليقا مصحود حقال وقسعد موال الم حصيوم ووال صورا وخمط حده و ودر و مقدها والم الماهم علا صبيبه و و و و و و مل سود اكم معمدس ١٥٥٥ وما ومعماهم عم تقا: ال محمد ١٥٥٥ سرا حمادكما فك موم مندكم الا مستدكم See Bezold, Die Schatzhöhle, p. 18; and Brit. Mus. Add. 25,875, fol. 14 b, col. 2. معمل معرف المجانب اوم المحتب ال حصه. ووجد ادم حرصما وحمرهمال وصلى وصماده محله معل مال وهو صبطة معم معدة معرف ويده وم معلمه وقد المدار وسحم وه المحدا إمارًا العدد مع مصار مدعد مرب الموهم معمس ومدهدد

mourned. Now Adam lived nine hundred and thirty years 1. Some say that in the days of Seth the knowledge of books went forth in the earth; but the Church does not accept this. When Seth was two hundred and fifty years old2, he begat Enos; and Seth lived nine hundred and thirteen years, and he died. Enos was two hundred and ninety years dold when he begat Cainan; and Enos first called upon the name of the Lord. Some say that he first composed books upon the course of the stars and the signs of the Zodiac⁵. Enos lived nine hundred and five years. Cainan was a hundred and forty by years old when he begat Mahalaleel; and he lived nine hundred and ten years. Mahalaleel was one hundred and sixty-five vears old when he begat Jared; and he lived [3] eight hundred and ninety-five years8. Jared was one hundred and sixty-two years old when he begat Enoch; and he lived nine hundred and sixty-two years. Enoch was one hundred and sixty-five 9 years old when he begat Methuselah; and when he was three hundred and sixty-five years old, God removed him to the generation of life, that is to Paradise. Methuselah was one hundred

^{&#}x27;Seth became a leader to the children of his people, and he ruled them in purity and holiness. And because of their purity they received this name, which is better than all names, that they should be called the children of God......and they went up in place of that band of demons which fell from heaven, to praise and glorify on the skirts of Paradise.' See Bezold, Die Schatzhöhle, p. 10; and Brit. Mus. Add. 25,875, fol. 9 a, col. 2.

^{1 &#}x27;Our father died at the 9th hour of Friday, the 14th of the month of Nîsân, 930 years after the creation of the world, and gave up his soul to his Maker at the same hour in which the Son of Man on the Cross gave up His soul to His Father.' ومع المحمد المحمد

³ 105 years, Gen. v. 6.

⁸ In the Oxford MS. 905 years.

^{4 90} years, Gen. v. 9.

⁵ The Oxford MS. omits this passage.

^{6 70} years, Gen. v. 12. The Oxford MS. has 920 years.

⁷ 65 years, Gen. v. 15.

⁸ In the Oxford MS. 833 years.

⁹ 65 years, Gen. v. 21.

INVENTION OF INSTRUMENTS FOR WORKING IN IRON. 29

and eighty-seven years old when he begat Lamech; and he lived nine hundred and sixty-nine years. Lamech was a hundred and eighty-two years old when he begat Noah; and he lived seven hundred and seventy-seven years ¹.

CHAPTER XIX 2.

OF THE INVENTION OF THE INSTRUMENTS FOR WORKING IN IRON 3.

Some say that Cainan and Tubal-cain, who were of the family of Cain, were the first who invented the three tools of the art of working in iron, the anvil, hammer and tongs. The art of working in iron is the mother and begetter of all arts; as the head is to the body, so is it to all other crafts. And as all the limbs of the body cease to perform their functions if the head is taken away from it, so also all other arts would cease if the art of working in iron were to come to an end. In the days of Jubal and Tubal-cain, the sons of Lamech the blind, Satan entered and dwelt in them, and they constructed all kinds of musical instruments, harps and pipes. Some say that spirits used to go into the reeds and disturb them, and that the sound from them was like the sound of singing and pipes ; and men constructed all kinds of musical instruments. Now this blind Lamech was a hunter, and could shoot

¹ In the Oxford MS. 774 years. This MS. omits to say how old the patriarchs were when they begat their sons.

² Chap. xx in the Oxford MS.

³ Gen. iv. 22.

This name seems to have crept into the text by mistake; perhaps we should read See Gen. iv. 22.

[&]quot; المعتبعة القلم التعالى التع

^{*} Glossed by La, in red ink on the margin of the MS.

⁺ Glossed by large in red ink on the margin of the MS.

straight with a bow; his son used to take him by the hand, [~] and guide him to places where there was game, and when he heard the movement of an animal, he shot an arrow at it, and brought it down. One day, when shooting an arrow at an animal, he smote Cain the murderer, the son of Adam, and slew him².

CHAPTER XX8.

OF NOAH AND THE FLOOD 4.

When Noah was five hundred years old, he took a wife from the daughters of Seth; and there were born to him three sons, Shem, Ham and Japhet. And God saw Noah's uprightness and integrity, while all men were corrupted and polluted by lasciviousness⁵; and He determined to remove the human race from this broad earth, and made this known to the blessed Noah, and commanded him to make an ark for the saving of himself, his sons, and the rest of the animals. Noah constructed this ark during the space of one hundred years, and he made it in three stories⁶, all with boards and projecting ledges. Each board

¹ It is better to read have in the sing. ² Bezold, Die Schatzhöhle, p. 11.

³ Chap. xxi in the Oxford MS.

⁴ See Gen. vi-viii.

⁵ For a description of the manners of the people at the time of Tubal-cain, see Bezold, *Die Schatzhöhle*, pp. 14, 15; Brit. Mus. Add. 25,875, fol. 12.

was a cubit long and a span broad. The length of the ark was three hundred cubits, its width fifty cubits, and its height thirty cubits. Noah made it of box wood, though some say of teak wood; and he pitched it within and without. At the end of the six hundredth year, God commanded Noah, with his wife, his sons and his daughters-in-laweight souls—to go into the ark 1, and to take in with him seven couples of every clean animal and fowl, and one couple of every unclean animal, a male and a female. And he took bread and water in with him according to his need: not an abundant supply, lest they might be annoyed by the smell of the faeces, but they got food just sufficient to preserve their lives. God forewarned the blessed Noah of what he was about to do seven days beforehand, in case the people might remember their sins and offer the sacrifice of repentance. But those rebels mocked at him scoffingly, and thrust out their unclean lips at the sound of the saw and the adze. After seven days God commanded Noah to shut the door of the ark, and to plaster it over with bitumen². And the fountains of the deeps were broken up from beneath, and a torrent of rain (fell) from above, for forty days and forty nights, without cessation, until the waters rose fifteen cubits above the highest mountains in the world. And the waters bore up the ark, which travelled over them from east to west and from north to south, and so inscribed the figure of the cross upon the world; and it passed over the ocean, and came to this broad earth 3. So the rain was stayed, and the winds blew, and the waters remained upon the earth without diminishing one hundred and fifty days, besides those forty days; which, from the time that Noah entered the ark and the flood began until the waters began to diminish, make in all one hundred and ninety days, which are six months

¹ 'Set thou Adam's body in the middle of the ark..... Thou and thy sons shalt be in the eastern part of the ark, and thy wife and thy sons' wives shall be in the western part.' Bezold, *Die Schatzhöhle*, p. 19; Brit. Mus. Add. 25,875, fol. 15 b, col. 1.

² 'Noah went into the ark at eventide on Friday the 17th of the blessed month Îyâr.' Bezold, *Die Schatzhöhle*, p. 21; Brit. Mus. Add. 25,875, fol. 17 a, col. 1.

³ 'The angel of the Lord stood upon the outside of the ark to act as pilot.' Bezold, *Die Schatzhöhle*, p. 23; Brit. Mus. Add. 25,875, fol. 17 b, col. 2.

and ten days—even until the twentieth day of the latter Teshrî. The waters began to diminish from the latter Teshrî to the tenth month, on the first day of which the tops of the mountains appeared, but until the time when the earth was dry, and the dove found rest for the sole of her foot, was one hundred days. The ark rested upon the top of mount Kardô¹. In the tenth month, which is Shĕbât², Noah opened the door of the ark, and sent a raven to bring him news of the earth. And it went and found dead bodies, and it alighted upon them and returned For this reason people have made a proverb [] about Noah's raven. Again he sent forth a dove, but it found not a place whereon to alight, and returned to the ark. After seven days he sent forth another dove, and it returned to him in the evening carrying an olive leaf in its bill; and Noah knew that the waters had subsided. Noah remained in the ark a full year, and he came forth from it and offered up an offering of clean animals; and God accepted his offering and promised him that He would never again bring a flood upon the face of the earth, nor again destroy beasts and men by a flood; and He gave him (as) a token the bow in the clouds, and from that day the bow has appeared in the clouds; and He commanded him to slay and eat the flesh of beasts and birds after he had poured out their blood. The number of people who came forth from the ark was eight souls, and they built the town of Themanon after the name of the eight souls, and it is to-day the seat of a bishopric in the province of Sûbâ 4. Noah planted a vineyard, and drank of its wine; and one day when he slumbered, and was sunk in the deep sleep of drunkenness, his nakedness was uncovered within his tent. When Ham his son saw him, he laughed at him and despised him, and told his brethren Shem and

יעל מורי קרדו = על הרי ארום 1, Targûm Onkelos, Gen. viii. 4, i. e. the Jabal al-Jûdî of the Arabs, on the left bank of the Tigris, over against Jazîrat Ibn 'Omar.

² 'The tenth month is Kânûn, but I saw Shěbât written in the copy which I copied.' This is evidently the gloss of a careful scribe, which has crept into the text.

⁸ See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, p. 174.

י אָפָבּל Ṣūbâ = פָּבּל Niṣîbis, from a false identification of the latter with the biblical אַנְבָּה.

Japhet. But Shem and Japhet took a cloak upon their shoulders, and walked backwards with their faces turned away, and threw the cloak over their father and covered him, and then they looked upon him. When Noah awoke and knew what had been done to him by the two sets of his sons, he cursed Canaan the son of Ham and said, 'Thou shalt be a servant to thy brethren;' but he blessed Shem and Japhet. The reason why he cursed Canaan, who was not as yet born nor had sinned, was because Ham had been saved with him in the ark from the waters [12] of the flood, and had with his father received the divine blessing; and also because the arts of sin-I mean music and dancing and all other hateful things—were about to be revived by his posterity, for the art of music proceeded from the seed of Canaan 1. After the flood a son was born to Noah, and he called his name Jônatôn²; and he provided him with gifts and sent him to the fire of the sun, to the Noah lived after the flood three hundred and fifty years; the sum of his years was nine hundred and fifty years; and he saw eighteen generations and families before and after it. He died on the fourth day of the week, on the second of Nîsân, at the second hour of the day; his son Shem embalmed him, and his sons buried him, and mourned over him forty days.

CHAPTER XXI3.

OF MELCHIZEDEK 4.

NEITHER the father nor mother of this Melchizedek were written down in the genealogies; not that he had no natural parents 5, but that

³ See Bezold, Die Schatzhöhle, p. 33, and note no. 115, p. 78.

⁸ Chap. xxii in the Oxford MS.

⁴ Gen. xiv. 18-24; Heb. chap. vii.

وهنا موا محكمانه مع محمور، واحموم بمحقا معاهده موا. أون الله والدون الله والد

they were not written down. The greater number of the doctors say that he was of the seed of Canaan, whom Noah cursed. In the book of Chronography, however, (the author) affirms and says that he was of the seed of Shem the son of Noah. Shem begat Arphaxar, Arphaxar begat Cainan, and Cainan begat Shâlâḥ and Mâlâḥ. Shâlâḥ was written down in the genealogies; but Mâlâḥ was not, because his affairs were not sufficiently important to be written down in the genealogies. When

عن وأجن محسل وال فمنظ حيوصة ون موحصل حسة ون المحديل كده بقل والروه حديما الموهد وواد وحمد ماهور اهده حدوده واحدوا أسلامه والمر معاديا كمعتون والمعكما لاستون عيلا ومر عنمه منع حد نص مع احتوهها الالالمنال محلا احد مصل متع أعلمها اورا مر مكم مع مرسل وال وحمصا متى وول معمله ومع مكما وما. صهر الماهه ما حد مدكر (sic) حد المعمد دد معم الله عدم محم المعمد احتمار الموهون موا. احد من عكسا. ولا الم حدم عدد واحدون عصم صبحسا. والالاطح مصا وأحدوه حمة حمال صهر وصل وحمال المحكميا أحتمار اصدحه ووه حدسود وصولا ووا لا معدا واحدود ولا معدا واعده المبرحه. محسل وبع حده وحسط حده احدة العدد الله ولا المصاحب معمد And Melchizedek was honoured by them all, and was called "Father of Kings." Because of that which the Apostle spake, "His days had no beginning, and his life no end," simple folk have imagined that he was not a man at all, and in their error have said of him that he was God. Far from it, that his days had no beginning and-his life no end. For when Shem the son of Noah took him away from his parents, not a word was said how old he was when he went up from the east, nor in how many years his departure from this world took place; because he was the son of Mâlâkh, the son of Arphaxar, the son of Shem, and not the son of one of the patriarchs; for the Apostle has said that no one of his father's family ministered at the altar, and the name of his father is not written down in the genealogies, because Matthew and Luke the Evangelists wrote down the names of the patriarchs only, and hence neither the name of his father nor that of his mother are known. The Apostle then did not say that he had no parents, but only that they were not written down by Matthew and Luke in the genealogies.' Bezold, Die Schatzhöhle, p. 36; Brit. Mus. Add. 25,875, fol. 26 b, col. 1, line 22 to fol. 27 a, col. 1, line 5. In A, on fol. 39 a, a marginal note says: 'Know, O my brother readers, that in the manuscript belonging to the priest Makbal I have seen that Melchizedek's father was called Harkleim, and his mother Shêlâthêîl (Salathiel).'

Noah died, he commanded Shem concerning the bones of Adam, for they were with them in the ark, and were removed from [al] the land of Eden to this earth. Then Shem entered the ark, and sealed it with his father's seal, and said to his brethren, 'My father commanded me to go and see the sources of the rivers and the seas and the structure of the earth, and to return.' And he said to Mâlâh the father of Melchizedek, and to Yôzâdâk his mother, 'Give me your son that he may be with me, and behold, my wife and my children are with you.' Melchizedek's parents said to him, 'My lord, take thy servant; and may the angel of peace be with thee, and protect thee from wild beasts and desolation of the earth.' Shem went by night into the ark, and took Adam's coffin; and he sealed up the ark, saying to his brethren, 'My father commanded me that no one should go into it.' And he journeyed by night with the angel before him, and Melchizedek with him, until they came and stood upon the spot where our Lord was crucified. When they had laid the coffin down there, the earth was rent in the form of a cross 1, and swallowed up the coffin, and was again sealed up and returned to its former condition. Shem laid his hand upon Melchizedek's head, and blessed him and delivered to him the priesthood, and commanded him to dwell there until the end of his life. And he said to him, 'Thou shalt not drink wine nor any intoxicating liquor, neither shall a razor pass over thy head; thou shalt not offer up to God an offering of beasts, but only fine flour and olive oil and wine; thou shalt not build a house for thyself; and may the God of thy fathers be with thee.' And Shem returned to his brethren, and Melchizedek's parents said to him, 'Where is our son?' Shem said, 'He died while he was with me on the way, and I buried him;' and they mourned for him a month of days; but Melchizedek dwelt in that place until he died. When he was old, the kings of the earth heard his fame, and eleven of them gathered together and came to see him; and they entreated him to go with them, [al] but he would not be persuaded. And when he did not conform to their wishes, they built a city for him there, and he called it Jerusalem; and the kings said to one another, 'This is the king of all the earth, and the father of nations.' When Abraham came

¹ See also Bezold, Die Schatzhöhle, p. 28.

back from the battle of the kings and the nations, he passed by the mount of Jerusalem; and Melchizedek came forth to meet him, and Abraham made obeisance to Melchizedek, and gave him tithes of all that he had with him. And Melchizedek embraced him and blessed him, and gave him bread and wine from that which he was wont to offer up as an offering.

CHAPTER XXII1.

OF THE GENERATIONS OF NOAH 2.

The children of Shem. The people of Shem are twenty and seven families. Elam, from whom sprang the Elamites; Asshur, from whom sprang the Assyrians (Åthôrâyê); Arphaxar³, from whom sprang the Persians; and Lud (Lôd) and Aram, from whom sprang the Arameans, the Damascenes, and the Harranites. Now the father of all the children of Eber was Arphaxar. Shâlâh begat Eber (Åbâr), and to Eber were born two sons; the name of the one of whom was Peleg (Pâlâg), because in his days the earth was divided. From this it is known that the Syriac language remained with Eber, because, when the languages were confounded and the earth was divided, he was born, and was called Peleg by the Syriac word which existed in his time. After Peleg, Joktan (Yaktân) was born, from whom sprang the thirteen nations who dwelt beside one another and kept the Syriac language. And their dwelling was from Měnashshê (or Manshâ) of mount Sepharvaïm 4, by the side of the land of Canaan, and towards the east, beginning at Aram and Damascus, and coming to Baishan [Maishan?] and Elam, and their border (was) Assyria, and the east, and Persia to the south, and the Great Sea 5. Now the Hebrew has Maishan [NUD] instead of Měnashshê (or Manshâ), [] in the verse, 'The children of Joktân dwelt from Maishân to Sepharvaim⁶.

¹ In the Oxford MS. chap. xxiii.

² Genesis, chap. x.

^{*} So always, as in the Pěshîțtâ, for Arphaxad.

^{&#}x27;The Peshîţtâ has المحمد المعنوب المحمد المعنوب المحمد المعنوب ومعامعة المعنوب معنوب على معنوب المعنوب المعنو

⁵ Perhaps we might read, 'Assyria to the east, and Persia, and the Great Sea on the south.'

⁶ Gen. x. 30. In the Oxford MS. chap. xxiv begins here.

The children of Ham. The people of Ham are thirty and six families, besides the Philistines and Cappadocians. Cush, from whom sprang the Cushites; Misraim, from whom sprang the Misrayê (or Egyptians); Phut (or Pôt), from whom sprang the Pôtâyê; Canaan, from whom sprang the Canaanites; the seven kings whom Joshua the son of Nun destroyed¹; the children of 'Obâr², Shebâ and Havîlâ, from whom sprang the Indians, the Amorites, the Samrayê, the Metrâyê, and all the dwellers of the south. And of Cush was born Nimrod, who was the first king after the flood. The beginning of his kingdom was Babel (Babylon), which he built, and in which he reigned; and then, after the division of tongues, he built the following cities: Årâch (Erech), which is Orhâi (Edessa), Achâr (Accad), which is Nişîbis, and Calyâ (Calneh), which is Ctesiphon³. The land of Babel he called the land of Shinar⁴, because in it were the languages confounded⁵, for 'Shinar' in the Hebrew language is interpreted 'division.' From that land the Assyrian went forth and built Nineveh and the town of Rehôbôth, which is the town of Arbêl (Irbil). It is said that Belus, the son of Nimrod, was the first to depart from Babel and to come to Assyria; and after Belus, his son Ninus built Nineveh, and called it after his name, and Arbêl and Câlâh, which is Hetrê (Hatrâ)6, and Resen, which is Rêsh-'ainâ (Râs'ain). Mişraim begat Ludim, from

¹ Perhaps Solomon means the 'five kings of the Amorites,' Josh. x. 5; or else he refers to the 'seven nations,' Deut. vii. 1.

² According to Gen. x. 7, we should read Cush.

⁸ See Gen. x. 10. Solomon's ideas as to what is meant by Erech, Accad, and Calneh are, of course, utterly erroneous. Erech is the ruins of Warkâ, on the left bank of the lower Euphrates, S.E. of Babylon; Accad is a name for Upper Babylonia, as opposed to Sumir or Lower Babylonia; Calneh has not yet been identified. See also Schrader, *The Cuneiform Inscriptions and the Old Testament*, p. 78.

⁴ Some Assyriologists consider the biblical Shinar to be the same as Sumir or Lower Babylonia. See Lenormant, *Études Accad.* ii. 3, p. 70.

⁵ It is certain that the name Babel or Babylon has no connection with the Heb. בְּלְבֵּל or בְּלֶבֵּל; in the cuneiform inscriptions báb-ilu means 'Gate of God,' and is the Semitic equivalent of the Akkadian ka-dingirra-ki.

⁶ See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 184-186.

whom sprang the Lôdâyê; La'bîm, from whom sprang the Lûbâyê; Lahbîm, from whom sprang the Tebtâyê; Yaphtuḥîm, Pathrusîm, and Casluhîm, from whom went forth the Philistines, the Gedrâyê (Gadarenes), and the people of Sodom. Canaan begat Sidon his firstborn, from whom sprang the Ṣôrâyê (Tyrians) and Sidonians, ten nations who dwelt by the side of Israel, from the sea (i. e. the Mediterranean) to the Euphrates; the Ķîshâyê, [aad] the Ķenrâyê (or Ķîrâyê), and the Aķděmônâyê (or Ķadmônâyê), who were between the children of Esau and Amnâ of Ireth¹. The children of Lot are children of Ham².

The children of Faphet. The people of Japhet are fifteen families. Gomer, from whom sprang the Gêôthâyê (Gôthâyê, Goths?); Magog, from whom sprang the Galatians; Mâdâi, from whom sprang the Medes; Javan, from whom sprang the Yaunâyê (Greeks); Tûbîl (Tubal), from whom sprang the Baithônâyê (Bithynians); Meshech, from whom sprang the Mûsâyê (Mysians); Tîras, from whom sprang the Tharněkâyê (or Thrêkâyê, Thracians), the Anshklâyê (or Asklâyê), and the Achshklâyê. The children of Gomer: Ashkěnaz, from whom sprang the Armenians; Danphar, from whom sprang the Cappadocians; Togarmah, from whom sprang the Asâyê (Asians) and the Îsaurâyê (Isaurians). The sons of Javan: Elisha, that is Halles (Hellas); Tarshîsh, Cilicia, Cyprus, Kâthîm (Kittîm), Doranim³, and the Macedonians; and from these they were divided among the islands of the nations.

These are the families of the children of Noah, and from them were the nations divided on the earth after the flood; they are seventy and two families, and according to the families, so are the languages.

CHAPTER XXIII4.

OF THE SUCCESSION OF GENERATIONS FROM THE FLOOD UNTIL NOW 5.

SHEM was a hundred years old, and begat Arphaxar two years after the flood; the sum of his years was six hundred. Arphaxar was a

- 1 Or possibly, 'and the Amnê (Emim), whom he inherited.'
- ² In the Oxford MS. chap. xxv begins here.
- ³ For Dodanîm or Rodanîm. See Gen. x. 4. ⁴ In the Oxford MS. chap. xxvi.
- ⁵ Genesis, chap. xi. The numbers of the years of the Patriarchs agree neither with the Hebrew nor the LXX.

hundred and thirty-five years old, and begat Kainan. Kainan was a hundred and thirty-nine years old, and begat Shalah: the sum of his years was four hundred and thirty-eight. Shalah was a hundred and thirty years old 1, and begat Eber; the sum of his years was four hundred and thirty-three. Eber was a hundred and thirty-four years old, [] and begat Peleg; the sum of his years was four hundred and sixty-four. Peleg was a hundred and thirty years old, and begat Reu; the sum of his years was a hundred and thirty-nine². In the days of Reu the languages were divided into seventy and two; up to this time there was only one language 3, which was the parent of them all, namely, Aramean, that is Syriac. Reu was a hundred and thirty-two years old, and begat Serug; the sum of his years was a hundred and thirtynine 4. Serug was a hundred and thirty years old, and begat Nahor; the sum of his years was a hundred and thirty years 5. In the days of Serug men worshipped idols and graven images. Nahor was seventy and nine years old, and begat Terah; the sum of his years was one hundred and forty-eight. In the days of Nahor magic began in the world 7.

¹ In the Oxford MS. 138 years.

² Lappears to have dropped out of the text, 339.

[&]quot; رومكه اوم بكمه المك المه (المه وا) بعد المهبره ووا بعد وصلى المهبرة ووا بعد المهبرة ووا بعد المهبرة المهبرة والمهبرة المهبرة المهبر

⁴ Gen. xi. 20, 21, two hundred and thirty-nine.

⁶ Gen. xi. 22, 23, two hundred and thirty.

⁶ Gen. xi. 24, twenty-nine.

⁷ According to the 'Cave of Treasures,' the origin of magic was this: 'In the days of Terah, in his ninetieth year, magic appeared on the earth in the city of

And God opened the storehouse of the winds and whirlwinds 1, and they uprooted the idols and graven images, and they collected them together and buried them under the earth, and they reared over them these mounds that are in the world. This was called 'the Wind Flood.'

Ur, which Horon the son of Eber had built. Now there was in it a certain man who was very rich, and he died about that time. His son made for him an image of gold, and set it up on his grave; and he put a youth to watch it. Then Satan went and dwelt in that image, and he used to speak to the young man in the form of his father. But thieves went in and stole everything which the young man possessed; and he went to his father's grave weeping. And Satan spake with him, saying, "Weep not before me, but go, bring thy little son, and sacrifice him to me as a sacrifice; and everything which thou hast lost shall be restored to thee immediately." So he straightway did as Satan commanded him; and he slew his son, and bathed in his blood. Then Satan went forth from the image immediately, and entered into the young man, and taught him magic, incantation, divinations, chaldeeism, destinies, haps, and fates. And behold, from that time men began to sacrifice their children to demons and to worship idols, for the demons went in and dwelt in all the images. In the one hundredth year of Nahor, when God saw that men sacrificed their children to devils, and bowed وحيوقي النب حميد المنافع down to idols, He opened the storehouses of the wind.' المحمع ومحده. المسلم سنمها حافظ حادة عنها وحدا ١٥٥٥ مد حجد، ١٥٥٥ لم حن حدا سر محطم بدوا إحد مصد حدة احداد محدم حدة رحمدا ووهدا وهم كدلا مع مدره. وأولم حكمها سر وبهروها. وحلا مهيا وحصر درة رحماً. ومعدلاً موا صهدا حم يحما درمدما واحدود. وحدد حدد الممدد محصوم وميل مول يحيل ويقم كول مدرا واحومت مر حفا. ومحلا حصو موه صهداً وأحد حدد لا احدا مرصد الا الا الحال حديد الحدال وودهسود لا وحسا. وحسوا صمعها حو ملا عبرم واوحها. وو حسوا حدم أمو واحد حو صهدا. ووحسه حديه وهسا حرصه. وصبرا نعم صهدا مع وه رحما وحا حهدا ها حده سنمها ال محسمها ال موقدا ومحبها المحتال ومعتدا وسحقا ٥١٥ مع معده صنعه معبدسه صبّة م كماءًا وصبح بعدمة المحال معلاهما المعلالا وحجه وعدا محصوه حصره رحصاً محلا وسوف عب سال المحوا حصيتما Bezold, Die Schatzhöhle, p. 32; Brit. Mus. Add. 25,875, fol. 23 b, col. 1, line 19 to fol. 24 a, col. 1, line 2.

¹ Schoenfelder, custodiam spirituum et superorum!

Terah was seventy years old, and begat Abraham; the sum of his years was one hundred and five years 1. So it is two thousand two hundred and forty-two years from Adam to the flood; and one thousand and eighty-one years from the flood to the birth of Abraham; and from Adam to Abraham it is three thousand three hundred and thirteen years 2. And know, my brother readers, that there is a great difference between the computation of Ptolemy 3 and that of the Hebrews and the Samaritans; for the Jews take away one hundred years from [70] the beginning of the years of each (patriarch), and they add them to the end of the years of each of them, that they may disturb the reckoning and lead men astray and falsify the coming of Christ, and may say, 'The Messiah is to come at the end of the world, and in the last times;' and behold, according to their account, He came in the fourth millenium, for so it comes out by their reckoning.

CHAPTER XXIV4.

OF THE BUILDING OF THE TOWER AND THE DIVISION OF TONGUES 5.

When Reu was born in the days of Peleg, the sons of Noah, Shem, Ham, and Japhet, together with Arphaxar and their children, were gathered together in Shinar. And they took counsel together, saying, 'Come, let us build for ourselves a high tower, the top of which shall be in the heavens, lest a flood come again upon us, and destroy us from off the face of the earth.' And they began to make bricks and to build, until (the tower) was reared a great height from the ground. Then they determined to build seventy-two other towers around it, and to set up a chief over each tower to govern those who were under his authority. God saw the weariness of their oppression and the hardness of their toil, and in His mercy had compassion upon them; for the higher they went, the more severe became their labour, and their pain went on increasing, by reason of the violence of the winds and storms and the heat of the

¹ In the Oxford MS. 205 years.

² Read 3323 years. In the Oxford MS. 3330 years.

³ I. e. the Septuagint.

⁴ In the Oxford MS. chap. xxvii.

⁵ Gen. xi.

[II. 2.]

luminaries and the necessity of carrying up everything they needed. And God said, 'Come, let us go down and divide the tongues there.' The expression 'Come, let us,' resembles 'Come, let us make man in our image and in our likeness,' and refers to the persons of the adorable Trinity. While they were tormenting themselves with that vain labour, their language was suddenly confounded so as to become seventy-two languages, [scattered throughout the whole world, and built cities, every man with his fellow who spoke the same language. From Adam to the building of the tower, there was only one language, and that was Syriac. Some have said that it was Hebrew; but the Hebrews were not called by this name until after Abraham had crossed the river Euphrates and dwelt in Harrân; and from his crossing they were called Hebrews. It was grievous to Peleg that the tongues were confounded (or, that God had confounded the tongues of mankind) in his days, and he died; and his sons Serug and Nahor buried him in the town of Pâlgîn, which he built after his name.

CHAPTER XXV1.

OF ABRAHAM 2.

TERAH the father of Abraham took two wives; the one called Yônâ, by whom he begat Abraham; the other called Shelmath, by whom he begat Sarah. Mâr Theodore says that Sarah was the daughter of Abraham's uncle, and puts the uncle in the place of the father. When Abraham was seventy-five years old, God commanded him to cross the river Euphrates and to dwell in Harrân. And he took Sarah his wife and Lot his nephew, and crossed the river Euphrates and dwelt in Harrân. In his eighty-sixth year his son Ishmael was born to him of Hagar the Egyptian woman, the handmaid of Sarah, whom Pharaoh the king gave to her when he restored her to Abraham; and God was revealed to him under the oak of [Mamre. Abraham was a hundred years old when Isaac, the son of promise, was born to him; and on the eighth day he circumcised himself, his son, and every one born in his house. When God commanded Abraham to offer up Isaac



¹ In the Oxford MS. chap. xxviii.

² Gen. xii and following.

upon the altar, He sent him for sacrifice to the special place where, according to the tradition of those worthy of belief, our Lord was crucified. After the death of Sarah, Abraham took to wife Kentôrah (Keturah), the daughter of Yakṭân, the king of the Turks. When Isaac was forty years old, Eliezer the Damascene, the servant of Abraham, went down to the town of Årâch (Erech), and betrothed Raphkâ (Rebecca), the daughter of Bethuel the Aramean, to Isaac his lord's son. And Abraham died at the age of one hundred and seventy-five years, and was laid by the side of Sarah his wife in the 'double cave',' which he bought from Ephron the Hittite. When Isaac was sixty years old, there were born unto him twin sons, Jacob and Esau. At that time Arbêl was built; some say that the king who built it was called Arbôl. In Isaac's sixty-sixth year Jericho was built. Esau begat Reuel; Reuel begat Zerah; Zerah begat Jobab, that is Job.

CHAPTER XXVI2.

OF THE TEMPTATION OF JOB 3.

THERE was a man in the land of Uz whose name was Job. And he was a perfect, righteous and God-fearing man; and there were born unto him seven sons and three daughters. The number of his possessions was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very large train of servants. This man was the greatest of all the children of the east. His children used to go and make a feast; and the day came that his sons and his daughters were eating and drinking in the house of their eldest brother. There came a messenger to Job and said to him, 'The oxen were drawing the ploughs, and the she-asses were feeding by their side, when robbers fell upon them and carried them off, and the young men were

י אבילן (בבבלן (בבבלן בבבלן). The Syriac, Ethiopic, and Coptic translators have all followed the LXX, אַר מערת הַמַּרְבָּתְּלָה. They connected the word מערה בתוך על הי ווא מכפלה ווא מכפלה Ibn Ezra explains it by מערה בתוך (a cave within a cave.' בבל comes from לבבב, 'the double.'

In the Oxford MS. chap. xxix. See Job i.

slain by the sword; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The fire of God fell from heaven and consumed the sheep and the shepherds, and burnt them up; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The Chaldeans divided themselves into three bands and fell upon the camels and carried them off, and slew the young men; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'Thy sons and thy daughters were eating and drinking in the house of their eldest brother, when there came a mighty wind and beat upon the corners of the house, and it fell upon the young people and they are dead; and I alone have escaped to tell thee.' Then Job stood up and rent his garment, and shaved his head; and he fell upon the ground and prostrated himself, saying, 'Naked came I out of my mother's womb, and naked shall I return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In all this did Job sin not, neither did he blaspheme God. And Satan smote Job with a grievous sore from the sole of his foot to his head (lit. brain); and Job took a potsherd to scrape himself with, and sat upon ashes. His wife says to him, 'Dost thou still hold fast by thy integrity? [curse God and die.' Job says to her, 'Thou speakest as one of the foolish women speaketh: we have received the good things of God; shall we not receive His evil things?' In all this did Job sin not, neither did he blaspheme God with his lips. Job's three friends heard of this evil which had come upon him, and they came to him, every man from his own land, to comfort him; and their names were these: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. When they were come, they lifted up their eyes from afar off, and they did not know him. And they lifted up their voice and wept, and each man rent his garment, and they strewed dust upon their heads towards heaven; and they'sat with him upon the ground seven days and seven nights, and none spake a word, for they saw that his blow was very sore. And when he held fast by his God, He blessed him, and gave him seven sons and three daughters; and there were not found in the whole land women more beautiful than Job's daughters, and their names were Jemima, Keren-happuch, and Kezia. And God gave him fourteen thousand sheep, six thousand camels and a thousand yoke of oxen; and Job lived one hundred and forty years after his temptation, and died in peace.

CHAPTER XXVII1.

OF THE BLESSINGS OF ISAAC 2.

JACOB was seventy-seven years old when his father Isaac blessed him; and he stole the blessings and birthright from his brother Esau, and fled from before his brother to Harrân. On the first night Jacob saw a ladder reaching from earth to heaven, with angels ascending and descending, and the Power of God upon the top thereof. And he woke and said, [This is the house of the Lord.' He took the stone that was under his head, and set it up for an altar; and he vowed a vow to God. Now the ladder was a type of Christ's crucifixion; the angels that were ascending and descending were a type of the angels who announced the glad tidings to the shepherds on the day of our Saviour's birth. The Power of God which was upon the top of the ladder was (a type of) the manifestation of God the Word in pure flesh of the formation of Adam. The place in which the vision appeared was a type of the church; the stone under his head, which he set up for an altar, was a type of the altar; and the oil which he poured out upon it was like the holy oil wherewith they anoint the altar.

And Jacob went to Laban the Aramean, his mother's brother, and served before him as a shepherd for fourteen years. And he took his two daughters to wife; Leah with her handmaid Zilpah, and Rachel with her handmaid Bilhah. Now he loved Rachel more than Leah, because she was the younger and was fair in aspect, while Leah had watery eyes. There were born to Jacob by Leah six sons: Rûbîl (Reuben), which is interpreted 'Great is God' (now Jacob was eightyfour years old at that time); Simeon, which is interpreted 'the Obedient;' Levi, that is 'the Perfect;' Judah, that is 'Praise;' Issachar, that is 'Hope is near;' and Zebulun, that is 'Gift' or 'Dwelling-place.' Two sons were born to him by Rachel: Joseph, that is 'Addition;' and Benjamin, that is 'Consolation.' By Zilpah two sons were born to him:



¹ In the Oxford MS. chap. xxx.

² Gen. xxvii.

Gad, that is 'Luck;' and Asher, that is 'Praise.' By Bilhah two sons were born to him: Dan, that is 'Judgment;' and Naphtali, that is 'Heartener';' and one daughter, whose name was Dinah?. After twenty years Jacob returned to Isaac; and Isaac lived one hundred and eighty [as] years 3. Twenty-three years after Jacob went up to his father, Joseph was sold by his brethren to the Midianites for twenty dînârs 4. When Isaac died, Jacob was one hundred and twenty years old.

CHAPTER XXVIII 5.

OF JOSEPH 6.

AFTER Jacob's sons had been born to him by Leah, then Joseph and Benjamin were born to him (by Rachel); and he loved Joseph more than all his children, because he was the child of (his) old age, and because of his beauty and purity, and his being left motherless. He made him a garment with long sleeves, and his brethren envied him. And he dreamed dreams twice, and their hatred increased, and they kept anger in their hearts against him. They sold him to the Midianites, who carried him to Egypt, and sold him to Potiphar, the chief of the guards; and Potiphar delivered his house and servants into his hands; but because of the wantonness of Potiphar's wife, he was bound and kept in prison for two years. When the chief cup-bearer and the chief baker dreamed dreams in one night, and Joseph interpreted them, his words actually came to pass. After Joseph had remained in bondage two years, Pharaoh the king of Egypt saw two dreams in one night; and he was troubled and disturbed, and the sorcerers and enchanters and wise men were unable to interpret his dreams. Then one of those who had been imprisoned with Joseph remembered (him), and they told Pharaoh;

¹ The Oxford MS. omits to explain the meanings of the names of Jacob's sons.

⁹ Dinah was the daughter of Leah, Gen. xxx. 21.

³ The Oxford MS. gives 108 years.

⁴ The Oxford MS. adds that Jacob and Esau buried their father in the 'double cave.'

⁵ In the Oxford MS. chap. xxxi. It is much amplified by long extracts from the Bible history of Joseph.

⁶ Gen. xxxvii, xxxix, xli-l.

and Joseph interpreted his dreams, and Pharaoh made him king over Egypt. And Joseph gathered together and collected the corn of the seven prosperous years, and saved it for the seven years of famine. When the household of Jacob lacked bread, Jacob sent his sons to Egypt to buy corn, [and they met Joseph, and he recognised them, but they did not know him. After he had tortured them twice by his harsh words, he at last revealed himself to them, and shewed himself to his brethren. And he sent and brought his father Jacob and all his family-seventy-five souls in number, and they came down and dwelt in the land of Egypt two hundred and thirty years. Concerning that which God spake to Abraham, 'Thy seed shall be a sojourner in a strange land four hundred and thirty years1; they were under subjection in their thoughts from the time that God spake to Abraham until they went forth from Egypt. Jacob died in Egypt, and he commanded that he should be buried with his fathers; and they carried him and buried him by the side of his fathers in the land of Palestine. After Joseph died, another king arose, who knew not Joseph, and he oppressed the children of Israel with heavy labour in clay; at that time Moses was born in Egypt. Since many have written the history of the blessed Joseph at great length, and the blessed Mâr Ephraim has written his history in twelve discourses, concerning everything which happened to him from his childhood to his death, as well as another discourse upon the carrying up of his bones (to Palestine), we refrain from writing a long account of him, that we may not depart from the plan which we laid down in making this collection.

CHAPTER XXIX².

OF MOSES AND THE CHILDREN OF ISRAEL 8.

AFTER Joseph was dead, and another king had arisen who knew not [the Israelitish people, the people increased and became strong in Egypt. And Pharaoh was afraid of them, and laid a burden upon them, and oppressed them with hard work in clay, and demanded a

¹ Gen. xv. 13, Exod. xii. 40.

² In the Oxford MS. chap. xxxii.

⁸ Exod. ii-iv.

tale of bricks from them without giving them straw. At that time Moses the son of Amram, the son of Kohath, the son of Levi, was born. Levi was forty-six years old when he begat Kohath; Kohath was sixtythree years old when he begat Amram; and Amram was seventy years old when he begat Moses. When Moses was born, Pharaoh the king commanded to throw the new-born children of the Israelites into the river. Moses was beautiful in appearance, and he was called Pantîl 1 and Amlâkyâ; and the Egyptians used to call him the Shakwîthâ² of the daughter of Pharaoh. The name of Moses' mother was Yokabar (Jochebed). When the command of the king went forth for the drowning of the infants, she made a little ark covered with pitch, and laid the child in it; and she carried it and placed it in a shallow part of the waters of the river Nile (that is Gîhôn); and she sat down opposite (that is, at a distance), to see what would be the end of the child. And Shîpôr³, the daughter of Pharaoh, came to bathe in the river—some say that she was called Tharmesîs 4—and she saw the ark and commanded it to be fetched. When she opened it, and saw that the appearance of

² I do not know the meaning of this word nor its correct pronunciation. The Arabic version in the Munich MS. has מְצִיוּת. Schoenfelder wrongly ...

This looks like a corruption of the Egyptian name Het-Heru-mes or Athormes, born of Athor.' Bar Hebraeus (ed. Bruns, p. 14) spells her name landsay, and says that she was the daughter of mallaway or maken.' She was also called Makri; see note 1 on next page.

the child was beautiful and his complexion comely, she said, 'Verily this child is one of the Hebrews' children;' and she took him, and reared him up as her son. She sought a Hebrew nurse, and the mother of the child Moses came, and became a nurse to him; and he was reared in the house of Pharaoh until he was forty years old. One day he saw Pethkôm 1 the Egyptian, one of the servants of Pharaoh, quarrelling with an Israelite and reviling him. Moses looked this way and that way, and saw no man; and zeal entered into him, and he slew the Egyptian and buried him in the sand. Two days after, he saw two Hebrews quarrelling with one another. And he said to them, 'Ye are brethren; why quarrel ye with one another?' And one of them thrust him away from him, saying, 'Dost thou peradventure seek to kill me as thou didst the Egyptian yesterday?' Then Moses feared lest Pharaoh should perceive (this) and slay him; and he fled to Midian, and sat by the well there. Now Reuel the Midianite had seven daughters, who used to come to that well and water their father's flocks; and the shepherds came and drove them away; and Moses arose and delivered them, and watered their flocks. When they went to their father, he said to them, 'Ye have come quickly to-day.' They said to him, 'An Egyptian rescued us from the hands of the shepherds, and watered the flocks also.' He said to them, 'Why did ye not bring him? Go quickly and call him hither to eat bread with us.' When Moses came to the house of Reuel and dwelt with him, Reuel loved him and gave him his daughter Zipporah the Cushite to wife. And he said to him, 'Go into the house, and take a shepherd's crook, and go feed thy flocks.' When [] Moses went into the house to take the rod, it drew near to him by divine agency; and he took it and went forth to feed his father-in-law's flocks.

[II. 2.]

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CHAPTER XXX1.

THE HISTORY OF MOSES' ROD.

WHEN Adam and Eve went forth from Paradise, Adam, as if knowing that he was never to return to his place, cut off a branch from the tree of good and evil-which is the fig-tree-and took it with him and went forth; and it served him as a staff all the days of his life. After the death of Adam, his son Seth took it, for there were no weapons as yet at that time. This rod was passed on from hand to hand unto Noah, and from Noah to Shem; and it was handed down from Shem to Abraham as a blessed thing from the Paradise of God. With this rod Abraham broke the images and graven idols which his father made, and therefore God said to him, 'Get thee out of thy father's house,' etc. It was in his hand in every country as far as Egypt, and from Egypt to Palestine. Afterwards Isaac took it, and (it was handed down) from Isaac to Jacob; with it he fed the flocks of Laban the Aramean in Paddan Aram. After Jacob Judah his fourth son took it; and this is the rod which Judah gave to Tamar his daughter-in-law, with his signet ring [and his napkin, as the hire for what he had done. From him (it came) to Pharez. At that time there were wars everywhere, and an angel took the rod, and laid it in the Cave of Treasures in the mount of Moab, until Midian was built. There was in Midian a man, upright and righteous before God, whose name was Yathrô (Jethro). he was feeding his flock on the mountain, he found the cave and took the rod by divine agency; and with it he fed his sheep until his old age. When he gave his daughter to Moses, he said to him, 'Go in, my son, take the rod, and go forth to thy flock.' When Moses had set his foot upon the threshold of the door, an angel moved the rod, and it came out of its own free will towards Moses. And Moses took the rod, and it was with him until God spake with him on mount Sinai. When God said to him, 'Cast the rod upon the ground,' he did so, and it became a great serpent; and the Lord said, 'Take it,' and he did so, and it became a rod as at first. This is the rod which God gave him for a

¹ In the Oxford MS. chap. xxxiii.

help and a deliverance, that it might be a wonder, and that with it he might deliver Israel from the oppression of the Egyptians. By the will of the living God this rod became a serpent in Egypt. By it God spake to Moses; and it swallowed up the rod of Pôsdî the sorceress of the Egyptians. With it Moses smote the sea of Sôph in its length and breadth, and the depths congealed in the heart of the sea. It was in Moses' hands in the wilderness of Ashîmôn, and with it he smote the stony rock, and the waters flowed forth. Then God gave serpents power over the children of Israel to destroy them, [because they had angered Him at the waters of strife. And Moses prayed before the Lord, and God said to him, 'Make thee a brazen serpent, and lift it up with the rod, and let the children of Israel look upon it and be healed.' Moses did as the Lord had commanded him, and he placed the brazen serpent in the sight of all the children of Israel in the wilderness; and they looked upon it and were healed. After all the children of Israel were dead, save Joshua the son of Nun and Caleb the son of Yôphannâ (Jephunneh), they went into the promised land, and took the rod with them, on account of the wars with the Philistines and Amalekites. And Phineas hid the rod in the desert, in the dust at the gate of Jerusalem, where it remained until our Lord Christ was born. And He, by the will of His divinity, shewed the rod to Joseph the husband of Mary, and it was in his hand when he fled to Egypt with our Lord and Mary, until he returned to Nazareth. From Joseph his son Jacob, who was surnamed the brother of our Lord, took it; and from Jacob Judas Iscariot, who was a thief, stole it. When the Jews crucified our Lord, they lacked wood for the arms of our Lord; and Judas in his wickedness gave them the rod, which became a judgment and a fall unto them, but an uprising unto many. ¹There were born to Moses two sons; the one called Gershom, which is interpreted 'sojourner;' and the other Eliezer, which is interpreted 'God hath helped me.' Fifty-two years after the birth of Moses, Joshua the son of Nun was born in Egypt 2. When Moses was eighty years old, God spake with him upon mount Sinai. [And the cry of

¹ In the Oxford MS. chap. xxxiv begins here.

² The Oxford MS. omits this sentence.

the children of Israel went up to God by reason of the severity of the oppression of the Egyptians; and God heard their groaning, and remembered His covenants with the fathers, Abraham, Isaac and Jacob, to whom He promised that in their seed should all nations be blessed. One day when Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, he and the sheep went from the wilderness to mount Horeb, the mount of God; and the angel of the Lord appeared to him in a flame of fire in a bush, but the bush was not burnt. Moses said, 'I will turn aside and see this wonderful thing, how it is that the fire blazes in the bush, but the bush is not burnt.' God saw that he turned aside to look, and He called to him from within the bush, and said, 'Moses, Moses.' Moses said, 'Here am I, Lord.' God said to him, 'Approach not hither, for the place upon which thou standest is holy.' And God said to him, 'I am the God of Abraham, the God of Isaac, the God of Jacob;' and Moses covered his face, for he was afraid to look at Him. Some say that when God spake with Moses, Moses stammered through fear. And the Lord said to him, 'I have seen the oppression of My people in Egypt, and have heard the voice of their cry, and I am come down to deliver them from the Egyptians, and to carry them up from that land to the land flowing with milk and honey; come, I will send thee to Egypt.' Moses said, 'Who am I, Lord, that I should go to Pharaoh, and bring out those of the house of Israel from Egypt?' God said to him, 'I will be with thee.' Moses said to the Lord, 'If they shall say unto me, What is the Lord's name? what shall I say unto them?' God said, 'אֶהְנֶה אֲשֶׁר אָהְנֶה', that is, [11] the Being who is the God of your fathers hath sent me to you. This is My name for ever, and this is My memorial to all generations.' God said to Moses, 'Go, tell Pharaoh everything I say to thee.' Moses said to the Lord, 'My tongue is heavy and stammers; how will Pharaoh accept my word?' God said to Moses, 'Behold, I have made thee a god to Pharaoh, and thy brother Aaron a prophet before thee; speak thou with Aaron, and Aaron shall speak with Pharaoh, and he shall send away the children of Israel that they may serve Me. And I will harden the heart of Pharaoh, and I will work My wonders in the land of Egypt, and will bring up My people the children of Israel from thence, and the Egyptians shall know that I

am God.' And Moses and Aaron did everything that God had commanded them. Moses was eighty-three years old when God sent him to Egypt. And God said to him, 'If Pharaoh shall seek a sign from thee, cast thy rod upon the ground, and it shall become a serpent.' Moses and Aaron came to Pharaoh, and threw down Moses' rod, and it became a serpent. The sorcerers of Egypt did the same 1, but Moses' rod swallowed up those of the sorcerers; and the heart of Pharaoh was hardened, and he did not send away the people. And God wrought ten signs by the hands of Moses: first, turning the waters into blood; second, bringing up frogs upon them; third, domination of the gnats; fourth, noisome creatures of all kinds; fifth, the pestilence among the cattle; sixth, the plague of boils; seventh, the coming of hail-stones; eighth, the creation of locusts; ninth, the descent of darkness; tenth, the death [of the firstborn. When God wished to slay the firstborn of Egypt, He said to Moses, 'This day shall be to you the first of months, that is to say, Nisan and the new year. On the tenth of this month, let every man take a lamb for his house, and a lamb for the house of his father; and if they be too few in number (for a whole lamb), let him and his neighbour who is near him share it. Let the lamb be kept until the fourteenth day of this month, and let all the children of Israel slay it at sunset, and let them sprinkle its blood upon the thresholds of their houses with the sign of the cross. This blood shall be to you a sign of deliverance, and I will see (it) and rejoice in you, and Death the destroyer shall no more have dominion over you; and Moses and Aaron told the children of Israel all these things. And the Lord commanded them not to go out from their houses until morning; for 'the Lord will pass over the Egyptians to smite their firstborn, and will see the blood upon the thresholds, and will not allow the destroyer to enter their houses.' When it was midnight, the Lord slew the firstborn of the Egyptians, from the firstborn of Pharaoh sitting upon his throne down to the last. And Pharaoh sent to Moses and Aaron, saying, 'Depart from among my people, and go, serve the

¹ The Oxford MS. adds the names of the sorcerers, Jannes and Jambres. For accounts of them see 2 Timothy iii. 8; Abulpharagius, *Historia Dynast.*, ed. Pococke, p. 17; and Fabricius, *Cod. Pseud. Vet. Test.*, vol. i, p. 819.

Lord, as ye have said; and take your goods and chattels with you.' The Egyptians also urged the children of Israel to go forth from among them, through fear of death; and the children of Israel asked chains of gold and silver and costly clothing of the Egyptians, and spoiled them; and the Lord gave them favour in the sight of the Egyptians. The children of Israel set out from Raamses to Succoth, [ax] six hundred thousand men; and when they entered Egypt in the days of Joseph, they were seventy-five souls in number. They remained in bodily and spiritual subjection four hundred and thirty years; from the day that God said to Abraham, 'Thy seed shall be a sojourner in the land of Egypt,' from that hour they were oppressed in their minds. When the people had gone out of Egypt on the condition that they should return, and did not return, Pharaoh pursued after them to bring them back to his slavery. And they said to Moses, 'Why hast thou brought us out from Egypt? It was better for us to serve the Egyptians as slaves, and not to die here.' Moses said, 'Fear not, but see the deliverance which God will work for you to-day.' And the Lord said to Moses, 'Lift up thy rod and smite the sea, that the children of Israel may pass over as upon dry land.' And Moses smote the sea, and it was divided on this side and on that; and the children of Israel passed through the depth of the sea as upon dry land. When Pharaoh and his hosts came in after them, Moses brought his rod back over the sea, and the waters returned to their place; and all the Egyptians were drowned. And Moses bade the children of Israel to sing praises with the song 'Then sang Moses and the children of Israel' (Exod. xv. 1).

The children of Israel marched through the wilderness three days, and came to the place called Murrath (Marah) from the bitterness of its waters; and the people were unable to drink that water. And they lifted up their voice and murmured against Moses, saying, 'What shall we drink?' Moses prayed before God, and took absinth-wood¹, which is bitter in its nature, and threw it into the water, and it was made sweet. There did the Lord teach them laws and judgments. [L] And they set out from thence, and on the fifteenth of the second month, which is Îyâr, came to a place in which there were twelve wells and seventy

¹ See Löw, Aramäische Pflanzennamen, p. 81.

palm-trees 1. Dâd-Îshô' says in his exposition of Paradise 2 that the sorcerers Jannes and Jambres, who once opposed Moses, lived there. There was a well in that place, and over it was a bucket and brass chain; and devils dwelt there, because that place resembled Paradise. The blessed Mâkârîs (Macarius) visited that spot, but was unable to live there because of the wickedness of those demons; but that they might not boast over the human race, as if forsooth no one was able to live there, God commanded two anchorites, whose names no man knoweth, and they dwelt there until they died. When the children of Israel saw that wilderness, they murmured against Moses, saying, 'It were better for us to have died in Egypt, being satisfied with bread, than to come forth into this arid desert for this people to perish by hunger.' And God said to Moses, 'Behold, I will bring manna down from heaven for you; a cloud shall shade you by day from the heat of the sun, and a pillar of fire shall give light before you by night.' God said to Moses, 'Go up into this mountain, thou, and Aaron thy brother, and Nadab, and seventy chosen elders of the children of Israel, and let them worship from afar; and let Moses come near to Me by himself.' And they did as the Lord commanded them, and Moses drew near by himself, and the rest of the elders remained below at the foot of the mountain; and God gave him commandments. And Moses made known to the people the words [of the Lord; and all the people answered with one voice and said, 'Everything that the Lord commands Moses took blood with a hyssop, and sprinkled it us we will do.' upon the people, saying to them, 'This is the blood of the covenant,' and so forth. And God said to Moses, 'Say unto the children of Israel that they set apart for Me gold and silver and brass and purple,' and the rest of the things which are mentioned in the Tôrâh, 'and let them make a tabernacle for Me.' God also shewed the construction thereof to Moses, saying, 'Let Aaron and his sons be priests to Me, and let them serve My altar and sanctuary.' God wrote ten commandments³ on two tables of stone, and these are they. Thou shalt not make to thyself an image or a likeness; thou shalt not falsify thy oaths; keep

S C reads , can; 'ten words.'

¹ I. e. Elim, Exod. xv. 27. ² See Assemânî, Bibl. Or., t. iii, pt. i, pp. 49 and 99.

the day of the Sabbath; honour thy father and thy mother; thou shalt not do murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet thy neighbour's or brother's house; thou shalt not covet the wife of thy kinsman or neighbour, nor his servants, nor his handmaidens. When the children of Israel saw that Moses tarried on the mountain, they gathered together to Aaron and said to him, 'Arise, make us a god to go before us, for we know not what has become of thy brother Moses.' Aaron said to them, 'Bring me the earrings that are in the ears of your wives and children.' When they had brought them to him, he cast a calf from them, and said to the people, 'This is thy god, O Israel, who brought thee out of Egypt;' and they built an altar, and the children of Israel offered up sacrifice upon it. God said to Moses, 'Get thee down [] to the people, for they have become corrupt.' And Moses returned to the people, and in his hands were the two tablets of stone, upon which the ten commandments were written by the finger of God. When Moses saw that the people had erred, he was angry and smote the tablets upon the side of the mountain and brake them. And Moses brought the calf, and filed it with a file, and threw it into the fire, and cast its ashes into water; and he commanded the children of Israel to drink of that water. And Moses reproached Aaron for his deeds, but Aaron said, 'Thou knowest that the people is stiffnecked.' Then Moses said to the children of Levi, 'The Lord commands you that each man should slay his brother and his neighbour of those who have wrought iniquity;' and there were slain on that day three thousand men. And Moses went up to the mountain a second time, and there were with him two tables of stone instead of those which he brake. He remained on the mountain and fasted another forty days, praying and supplicating God to pardon the iniquity of the people. When he came down from the mountain with the other two tablets upon which the commandments were written, the skin of his face shone, and the children of Israel were unable to look upon his countenance by reason of the radiance and light with which it was suffused; and they were afraid of him. When he came to the people, he covered his face with a napkin; and when he spake with God, he uncovered his face. And Moses said to Hur, the son of his father-in-law Reuel the Midianite, 'We will go to the land

which God promised to give us; come with us, and we will do thee good; but he would not, and returned to Midian. [6] So the children of Israel went along the road to prepare a dwelling-place for themselves; and they lifted up their voice with a cry; and God heard and was angry, and fire went round about them and burnt up the parts round about their camps. They said to Moses, 'Our soul languishes in this wilderness, and we remember the meats of Egypt; the fishes and the cucumbers and the melons and the onions and the leeks and the garlic; and now we have nought save this manna which is before us.' Now the appearance of manna was like that of coriander seed, and they ground it, and made flat cakes of it; and its taste was like bread with oil in it. And the Lord heard the voice of the people weeping each one at the door of his tent, and it was grievous to Him. Moses prayed before the Lord and said, 'Why have I not found favour before Thee? and why hast Thou cast the weight of this people upon me? Did I beget them? Either slay me or let me find favour in Thy sight.' God said to Moses, 'Choose from the elders of the children of Israel seventy men, and gather them together to the tabernacle, and I will come down and speak with thee. And I will take of the spirit and power which is with thee and will lay it upon them, and they shall bear the burden of the people with thee, and thou shalt not bear it by thyself alone;' and Moses told them. Moses gathered together seventy elders from the children of Israel, and the Lord came down in a cloud, and spake with them; and he took of the spirit and power which was with Moses and laid it upon them, and they prophesied. But two elders of the seventy whose names were written down remained in the camp and did not come; the name of the one was Eldad, and that of the other Medad; and they also prophesied in the tabernacle. A young man came and told Moses, and Joshua the son of Nun, the disciple of Moses, said to him, 'My lord, restrain them.' Moses said, 'Be not jealous; would that all the children of Israel were prophets; for the Spirit of God hath come upon them.'

And Moses said to the children of Israel, 'Because ye have wept and have asked for flesh, behold the Lord will give you flesh to eat; not one day, nor two, nor five, nor ten, but a month of days shall ye eat, until it goeth out of your nostrils, and becometh nauseous to

[II. 2.] i

you 1.' Moses said (to the Lord), 'This people among whom I am is six hundred thousand men, and hast Thou promised to feed them with flesh for a month of days? If we slay sheep and oxen, it would not suffice for them; and if we collect for them (all) the fish that are in the sea, they would not satisfy them.' And the Lord said to Moses, 'The hand of the Lord shall bring (this) to pass, and behold, thou shalt see whether this happens or not.' By the command of God a wind blew and brought out quails from the sea, and they were gathered around the camp of the children of Israel about a day's journey on all sides; and they were piled upon one another to the depth of two cubits. Each of the children of Israel gathered about ten cors; and they spread them out before the doors of their tents. And the Lord was angry with them, and smote them with death, and many died; and that place was called 'the graves of lust.'

They departed from thence to the place called Haserôth. And Aaron and Miriam lifted up themselves against Moses because of the Cushite woman whom he had married, and they said, 'Has God spoken with Moses only? Behold, He hath spoken with us also.' Now Moses was meeker than all men. And God heard the words of Miriam and Aaron, and came down in a pillar of cloud, and stood at the door of the tabernacle, and called them, and they came forth to Him. The Lord said to them, 'Hear what I will say to you. I have revealed Myself to you in secret, and ye have prophesied in a dream. Not so with My servant Moses, who is trusted in everything, for with him I speak mouth to mouth.' And the Lord was angry with them, and the cloud was taken up from the tabernacle; and Miriam was a leper, and was white as snow. Aaron saw that she was a leper, and said to Moses, 'I entreat thee not to look upon our sins which we have sinned against thee.' Moses made supplication before God, saying, 'Heal her, O Lord, I entreat Thee.' God said to Moses, 'If her father had spat in her face, it would have been right for her to pass the night alone outside the camp for seven days, and then to come in.' So Miriam stayed outside the camp for seven days, and then she was purified.

¹ The word المجمعة or المجمعة is explained in the text by معمدة, i.e. the Arabic تُعْبَة 'indigestion.'

And God said to Moses, 'Send forth spies, from every tribe a man, and let them go and search out the land of promise.' Moses chose twelve men, among whom were Joshua the son of Nun and Caleb the son of Jephunneh; and they went and searched out the land. And they returned, carrying with them of the fruit of the land grapes and figs and pomegranates. The spies came and said, 'We have not strength to stand against them, for they are mighty men, while we are like miserable And the children of Israel were gathered locusts in their sight.' together to Moses and Aaron, and they lifted up their voice and wept with a great weeping, saying, 'Why did we not die under the hand of the Lord in the wilderness and in Egypt, and not come to this land to die with our wives and children, and to become a laughing-stock and a scorn to the nations?' [Joshua the son of Nun and Caleb the son of Jephunneh said to them, 'Fear not; we will go up against them, and the Lord will deliver them into our hands, and we shall inherit the land, as the Lord said to us.' The children of Israel said to one another, 'Come, let us make us a chief and return to Egypt;' and Moses and Aaron fell upon their faces before the people. And Joshua the son of Nun and Caleb the son of Jephunneh rent their clothes and said to the children of Israel, 'The land which we have searched out is a thriving one, flowing with milk and honey, and it is in the power of God to give it to us; do not provoke God.' And the children of Israel gathered together to stone them with stones. And God was revealed in a cloud over the tabernacle openly in the sight of the children of Israel; and He said to Moses, 'How long will these (people) provoke Me? and how long will they not believe in Me for all the wonders which I have wrought among them? Let Me smite them, and I will make thee the chief of a people stronger than they.' Moses said to the Lord, 'O Lord God Almighty, the Egyptians will hear and will say that Thou hast brought out Thy people from among them by Thy power: but when Thou smitest them, they will say, "He slew them in the desert, because He was unable to make them inherit the land which He promised them." And Thou, O Lord, who hast dwelt among this people, and they have seen Thee eye to eye, and Thy light is ever abiding with them, and Thou goest (before them) by night in a pillar of light, and dost shade them with a cloud by day, pardon

now in Thy mercy the sins of Thy people, as Thou hast pardoned their sins from Egypt unto here.' God said to Moses, 'Say unto the children of Israel, O wicked nation, I have heard all the words which ye have spoken, and I will do unto you even as [30] ye wish for yourselves. In this desert shall your dead bodies fall, and your families and your children, every one that knows good from evil, from twenty years old and downwards. Their children shall enter the land of promise; but ye shall not enter it, save Caleb the son of Jephunneh and Joshua the son of Nun. Your children shall remain in this wilderness forty years, until your dead bodies decay, according to the number of the days in which ye searched out the land; for each day ye shall be requited with a year because of your sins.' And the spies who had spied out the land with Joshua the son of Nun and Caleb the son of Jephunneh died at once, save Joshua the son of Nun and Caleb the son of Jephunneh. This was very grievous to the people, and the children of Israel said to Moses, 'Behold, we are going up to the land which God promised us.' He said to them, 'God hath turned His face from you; go ye not away from your place.' And they hearkened not to Moses, but went up to the top of the mountain without Moses and the tabernacle; and the Amalekites and Canaanites who dwelt there came out against them and put them to flight. God said to Moses, 'When the children of Israel enter the land of promise, let them offer as offerings fine flour and oil and wine.' Then Korah the son of Zahar (Izhar), and Dathan and Abiram the sons of Eliab, together with their families, and two hundred and fifty men, separated from the children of Israel; and they came to Moses, and made him hear them, and troubled him. And Moses fell upon his face before the Lord and said, 'To-morrow shall every one know whom God chooses. Is that which I have done for you not sufficient for you, that ye serve before the Lord, but ye must seek the priesthood also?' And Moses said unto God, [and] 'O God, receive not their offerings.' And Moses said to them, 'Let every one of you take his censer in his hand, and place fire and incense therein;' and there stood before the Lord on that day two hundred and fifty men holding their censers. The Lord said to Moses, 'Stand aloof from the people, and I will destroy them in a moment.' And Moses and Aaron fell upon their faces, and said to the Lord, 'Wilt

Thou destroy all these for the sake of one man who hath sinned?' God said to Moses, 'Tell the children of Israel to go away from around the tents of Korah and his fellows;' and Moses said to the people everything that God had said to him; and the people kept away from the tent of Korah. Then Korah and his family with their wives and children came forth and stood 1 at the doors of their tents. And Moses said to them, 'If God hath sent me, let the earth open her mouth and swallow them up; but if I am come of my own desire, let them die a natural death like every man.' While the word was yet in his mouth, the earth opened, and swallowed them up, and the people that were with them, from man even unto beast; and fear fell upon their companions. The fire went forth from their censers, and burnt up the two hundred and fifty men. Moses said to Eleazar, 'Take their censers and make a casting of them, that they may be a memorial for they have been sanctified by the fire which fell into them-that no man who is not of the family of Aaron should dare to take a censer in his hand.'

The children of Israel gathered together unto Moses and Aaron and said to them, 'Ye have destroyed the people of the Lord.' And [a.m.] God said to Moses and Aaron in the tabernacle, 'Stand aloof from them, and I will destroy them in a moment.' Moses said to Aaron, 'Take a censer and put fire and incense therein, and go to the people, that God may forgive their sins, for anger has gone forth against them from before the Lord.' And Aaron put incense in a censer, and went to the people in haste, and he saw death destroying the people unsparingly; but with his censer he separated the living from the dead, and the plague was stayed from them. The number of men whom the plague destroyed at that time of the children of Israel was fourteen thousand and seven hundred, besides those who died with the children of Korah; and Aaron returned to Moses. And God said to Moses, 'Let the children of Israel collect from every tribe a rod, and let them write the name of the tribe upon its rod, and the name of Aaron upon (that of) the tribe of Levi, and the rod of the man whom the Lord chooseth shall blossom.' And they did as God had commanded them,

¹ Read asso for as in Num, xvi. 27.

and took the rods and placed them in the tabernacle that day. On the morrow Moses went into the tabernacle, and saw the rod of the house of Levi budding and bearing almonds. And Moses brought out all the rods to the children of Israel, and the sons of Levi were set apart for the service of the priesthood before the Lord.

When the children of Israel came to the wilderness of Sîn, Miriam the sister of Moses and Aaron died, and they buried her. And there was no water for them to drink; and the children of Israel murmured against Moses and said, 'Would that we had all died with those who are dead already, and that we had not come hither to die with our beasts [and our possessions! Why did the Lord bring us out from Egypt to this desert land, in which there are neither pomegranates nor grapes?' Moses and Aaron went to the tabernacle, and fell upon their faces before the Lord, and the Lord said to them, 'Gather together the children of Israel, and let Moses smite the rock with the rod, and water shall come forth and all the people shall drink;' and Moses called that water 'the water of strife.' The children of Israel gathered themselves together unto Moses and Aaron, and they murmured against them saying, 'Why have ye brought us out to this desert to die of thirst and hunger?' And the Lord was angry with them, and sent serpents upon them, and many of the people died by reason of the serpents. And they gathered themselves together unto Moses and Aaron and said to them, 'We have sinned before God and before you.' God said to Moses, 'Make a serpent of brass, and hang it upon the top of thy rod, and set it up among the people; and let every one whom a serpent shall bite look upon the brazen serpent, and he shall live and not die.' This serpent which Moses set up is a type of the crucifixion of our Lord, as the doctor saith, 'Like the serpent which Moses set up, He set Him up also, that He might heal men of the bites of cruel demons.'

And the children of Israel came to mount Hôr, and Aaron died there; and they wept for him a month of days; and Moses put his garments upon Eleazar his son. The children of Israel began to commit fornication with the daughters of Moab, and to bow down to their idols, and to eat of their sacrifices. The Lord was angry with them, and He commanded Moses to gather together the children of

Israel, and to order every man to slay his fellow, and every one who should bow down to Baal Peôr, the idol of the Moabites. When they were all assembled at the door of the tabernacle, Zimri the son of Salô came and took Cosbî the daughter of Zûr, and committed fornication with her in the sight of Moses and all the people; and God smote the people with a pestilence. Then Phinehas the son of Eleazar the priest, the son of Aaron, arose, and thrust them through with a spear, and lifted them up upon the top of it; and the plague was stayed from that hour. This zeal was accounted unto Phinehas as a prayer, as the blessed David says 1, 'Phinehas arose and prayed, and the pestilence was stayed; and it was accounted unto him for merit from generation unto generation, even for ever.' The number of those who died at that time was twenty-four thousand men. God commanded Moses to number the people, and their number amounted to six hundred and one thousand seven hundred and eighty souls. And God commanded Moses to bless Joshua the son of Nun, and to lay his hand upon him, and to set him up before Eleazar the priest and before all the children of Israel; and God gave him wisdom and knowledge and prophecy and courage, and made him ruler of the children of Israel. God commanded the children of Israel to destroy the Midianites. And (Moses) chose from each tribe a thousand men, and they went up against the Midianites and took them captive and spoiled them. told them to slay every man who had committed fornication with a Midianitish woman, and every Midianitish woman who had committed fornication with a son of Israel, except the virgins whom man had not known. God commanded Moses to set apart one-fiftieth part of the spoil for the sons of Levi, the ministers of the altar and the house of the Lord. The number of the flocks that were gathered together with the children [) of Israel was six hundred and seventy thousand, and seventy-two thousand oxen, and thirty-two thousand virgins. And the Lord commanded them that when they should pass over the Jordan and come to the land of promise, they should set apart three villages for a place of flight and refuge, that whosoever committed a murder involuntarily might flee thither and dwell in them until the high priest



¹ Ps. cvi. 30.

of that time died, when he might return to his family and the house of his fathers. God laid down for them laws and commandments, and these are they. A man shall not clothe himself in a woman's garments, neither shall a woman clothe herself in those of a man 1. If one sees a bird's nest, he shall drive away the mother, and then take the young ones 2. A man shall make a fence and an enclosure to his roof, lest any one fall therefrom, and his blood be required of him 3. Let him that hath a rebellious son, bring him out before the elders, and let them reprimand him; if he turn from his (evil) habit, (good and well); but if not, let him be stoned 4. One that is crucified shall not pass the night upon his cross 5. He that blasphemes God shall be slain. If she is not betrothed, he shall give her father five hundred dînârs, and take her to wife 7. And the other commandments.

And Moses gathered together the children of Israel and said to them, 'Behold, I am a hundred and twenty years old, no more strength abideth in me; and God hath said to me, Thou shalt not pass over this river Jordan.' And he called Joshua the son of Nun and said to him in the sight of all the people, 'Be strong and of good courage, for thou shalt bring this people into the land of promise. Fear not [__] the nations that are in it, for God will deliver them into thy hands, and thou shalt inherit their cities and villages, and shalt destroy them 8.'

And Moses wrote down laws and judgements and orders, and gave them into the hands of the priests, the children of Levi. He commanded them that, when they crossed over to the land of promise, they should make a feast of tabernacles and should read aloud these commandments before all the people, men and women; that they might hear and fear the Lord their God⁹. And God said to Moses, 'Behold thou art going the way of thy fathers; call Joshua the son of Nun, thy disciple, and make him stand in the tabernacle, and command him to be diligent for the government of this people; for I know that after thy death they will turn aside from the way of truth, and will worship

¹ Deut. xxii. 5.

² Deut. xxii. 6.

³ Deut. xxii. 7.

⁴ Deut. xxi. 18-20.

⁵ Deut. xxi. 23.

⁶ Lev. xxiv. 16.

⁷ Deut. xxii. 26-29.

⁸ Deut. xxxi. 1-7.

⁹ Deut. xvi. 13.

idols, and I will turn away My face from them 1.' And God said to Moses, 'Get thee up into this mountain of the Amorites which is called Nebo, and see the land of Canaan, and be gathered to thy fathers, even as Aaron thy brother died on mount Hôr.' So Moses died there and was buried, and no man knoweth his grave 2; for God hid him, that the children of Israel might not go astray and worship him as God. He died at the age of one hundred and twenty years; his sight had not diminished, neither was the complexion of his face changed. And the children of Israel wept for him a month of days in Arbôth Moab.

From Adam then until the death of Moses was three thousand eight hundred and sixty-eight years 3.

When the number of the children of Israel was reckoned up, it amounted to eight hundred thousand, and that of the house of Judah to five hundred thousand. In the Book of Chronicles it is written, 'The children of Israel were a thousand thousand, one hundred thousand and one hundred men; and the house of Judah was four hundred thousand and seven hundred men that drew sword.' Now when they came out of Egypt, they were six hundred thousand; and when they entered Egypt, they were seventy and five souls?

CHAPTER XXXI8.

OF JOSHUA THE SON OF NUN, AND BRIEF NOTICES OF THE YEARS OF THE JUDGES AND THE KINGS OF THE CHILDREN OF ISRAEL.

AFTER Moses was dead, God said to Joshua the son of Nun, 'Moses My servant is dead; now therefore arise, go over this Jordan, thou and

[II. 2.]

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¹ Deut. xxxi. 14-16. ² Deut. xxxiv. 6. ⁸ Oxford MS. 3860 years.

appears to be superfluous, and is omitted by the Oxford MS. See I Chron. xxi. 5.

[&]quot; We should read مقدم المحمد معال المعمد معنا المعمد عمال المعمد معال المعمد عمال المعمد الم

⁶ Exod. xii. 37.

⁷ Seventy souls according to Gen. xlvi. 27; Exod. i. 5; Deut. x. 22.

⁸ In the Oxford MS. chap. xxxv.

all this people, unto the land which I have sworn to their fathers to give them. Every place upon which ye tread shall be yours 1.' So Joshua the son of Nun gathered the people together, and passed over Jordan. Jordan was divided on this side and on that, and the children of Israel passed over as upon dry ground, even as their fathers passed through the sea of Sôph, when they went forth from Egypt 2. And they took twelve stones from the midst of Jordan, as a memorial for those after them³. And they took Jericho, and destroyed it⁴; and Joshua the son of Nun slew thirty-one kings of the foreign nations, and divided the land among them, and he brake their idols and images. These are the names of the kings whom Joshua the son of Nun destroyed 5. The king of Jericho, the king of Ai, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, the king of Gezer, the king of Debir, the king of Hormah, the king of Geder, the king of Arad 6, the king of Libnah, the king of Adullam, [_ the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hepher, the king of Aphek, the king of Lashsharon⁹; the king of Madon, the king of Hazor, the king of Shimronmeron 10, the king of Achshaph, the king of Taanach, the king of Megiddo 11, the king of Rekam (Kadesh), the king of Jokneam 12, the king of Dor and Naphath-Dor, the king of Goiim 13, the king of Tirzah 14.

And as we do not intend to write a complete history of the kings and judges, but only to collect a few matters which may serve for the consolation of the feeble in a time of despondency, behold we pass over them with brief notices. If however any one seeks to know these (things), let him read in the Tôrah and in the Bêth-Mautěbhê 15, whence he will understand clearly. Moses ruled the people in the desert forty

¹ Josh. i. 2-3. ² Exod. xiv. 21, 22. ⁸ Josh. iv. 3. ⁴ Josh. vi. 21.

⁵ Josh. xii. 9-24. ⁶ Syr. Adar. ⁷ Syr. Arlam. ⁸ Syr. Makar.

⁹ Syr. Neshrôn. ¹⁰ Syr. Shâmrîn, Samaria. ²¹ Syr. Magdôl.

¹⁸ Syr. Neķem'am or Naķ'am. 13 Syr. 'Umķa.

¹⁴ The Oxford MS, omits the names of these kings.

15 In the Oxford MS, 'in the book of Kings'. The

roperly includes Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiasticus, Ecclesiastes, Ruth, the Song of Songs, and Job. See Wright's Catalogue, p. 103, col. 1, note †.

years 1. Joshua ruled the people twenty-five years 2. Judah was ruler of the people forty-eight years 3. Eglon king of Moab 4 oppressed the people eighteen years. Ahôr (Ehûd) was ruler of the people eighty years 5. Nâbîn (Jabin) oppressed Israel twenty years 6. Deborah and Barak were rulers of the people forty years 7. The Midianites oppressed Israel seven years 8. Gideon was ruler of the people forty years 9. He had seventy sons, who rode with him upon seventy ass colts 10. Abimelech the son [of Gideon was ruler of the people sixty years 11. Tola the son of Puah was ruler of the people twenty-three years 12. Jair was ruler of the people twenty-two years 13. The Philistines and Ammonites oppressed the people eighteen years 14. Naphthah (Jephthah) was ruler of the people six years 15. He vowed a vow to the Lord and said, 'Whatsoever cometh forth to meet me from my house, I will offer up as an offering to the Lord.' And his only daughter came forth, and he offered her up as an offering to the Lord. Abîzan (Ibzan) was ruler of the people seven years 16. He had thirty sons and thirty daughters; he sent out the thirty daughters and brought in thirty daughters-in-law. Elon was a ruler of the people ten years 17. Acrôn (Abdon) was ruler of the people eight years 18. The

¹ Deut. xxix. 5.

² Josh. xxiv. 29. Josephus, Antiq., v. 1, gives twenty-nine years. Eusebius and Andronicus, twenty years; the Ausar Rázé (Brit. Mus. MS. Add. 21,580, fol. 69 a) twenty-seven years.

⁸ Bar Hebraeus says that the elders of the people ruled after Joshua, but no number of years is given; his list of the Judges is much fuller, but their years do not agree with those given in this chapter. In Brit. Mus. Add. 21,580, fol. 69 a, after Joshua, there follows Chushan the wicked, eight years; Othniel, forty years; the Moabites, eighteen years; and Ahôr or Ehud comes next.

⁴ Judg. iii. 14. The Oxford MS. has 'Og, king of the Moabites.'

⁶ Judg. iii. 30. ⁶ Judg. iv. 3. ⁷ Judg. v. 31.

⁸ Judg. vi. 1. The Oxford MS. gives seventy years.

⁹ Judg. viii. 28.

Solomon has here confused Abdon with Gideon; see Judg. xii. 14.
 We should probably read 'three years,' L. See Judg. ix. 22.

¹² Judg. x. 2. ¹³ Judg. x. 3. ¹⁴ Judg. x. 8.

¹⁵ Judg. xii. 7. 16 Judg. xii. 9. 17 Judg. xii. 11.

¹⁸ Judg. xii. 14. The Oxford MS. makes no mention of Abdon. Brit. Mus. Add. 21,580, fol. 70 a, has one one k 2

Philistines oppressed Israel forty years 1. Samson was ruler of the people twenty years². He slew a thousand men with the jawbone of a dead ass. Eli was ruler of the people forty years 8. From Eli, the ark was in the house of Abinadab twenty years 4. Samuel was ruler of the people thirty years 5. Saul was ruler of the people forty 6 vears. These years of the Judges (lit. rulers) amount to six hundred and fifty-five 7. King David reigned forty years 8. Solomon reigned forty years 9. Rehoboam reigned seventeen years 10. Abijah reigned three years 11. As a reigned forty-one years 12. Jehoshaphat reigned twenty-five years 13. Joram reigned eight [years 14. Ahaziah reigned one year 15. Athaliah reigned six years 16. Joash reigned forty years 17. Amaziah reigned twenty-three years 18. Uzziah reigned fiftytwo years 19. Jotham reigned sixteen years 20. Hezekiah reigned twenty-nine years²¹. He prayed before God, and fifteen years were added to his life; and he held back the sun and the moon in their course. Manasseh reigned fifty-five years 22. He sawed Isaiah with a wooden saw and killed him. Amon reigned two years 23. Josiah reigned thirty-one years 24. Jehoahaz reigned three months 25. Jehoiakim reigned eleven years 26. Jehoiachin reigned one hundred

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<sup>1</sup> Judg. xiii. 1.
  <sup>2</sup> Judg. xv. 20. The Oxford MS. gives 'forty years.' After Samson, Brit.
<sup>5</sup> Twenty years, Brit. Mus. Add. 21,580, fol. 70 a.
  <sup>6</sup> So Eusebius, but Anianus gives twenty years.
                                                             8 1 Kings ii. 11.
  <sup>7</sup> The numbers here given amount to 642 years.
  9 I Kings xi. 42.
                              10 1 Kings xiv. 21.
                                                            11 I Kings xv. 2.
  18 1 Kings xv. 10.
                                             18 I Kings xxii. 42.
  <sup>14</sup> 2 Kings viii. 17. Jehoram is omitted by the Oxford MS.
  15 2 Kings viii. 26.
                                              16 2 Kings xi. 3.
  <sup>17</sup> 2 Kings xii. 1. Joash is omitted by the Oxford MS.
  18 Twenty-nine years, 2 Kings xiv. 2.
                                                       19 2 Kings xv. 2.
  2 Kings xv. 33. Ahaz the son of Jotham also reigned sixteen years (2 Kings
xvi. 2); the length of the reigns of the father and son being the same is no doubt
the cause why the latter is omitted in all the MSS.
  21 2 Kings xviii. 2.
                               <sup>92</sup> 2 Kings xxi. 1.
                                                             28 2 Kings xxi. 19.
  24 2 Kings xxii. 1.
                              <sup>95</sup> 2 Kings xxiii, 31.
                                                             26 2 Kings xxiii. 36.
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days 1. Zedekiah reigned eleven years 2. These years of the kings amount to four hundred and fifty-five years, six months, and ten days 3.

CHAPTER XXXII 4.

OF THE DEATH OF THE PROPHETS; HOW THEY DIED, AND (WHERE) EACH ONE OF THEM WAS BURIED 5.

Manassess the son of Hezekiah slew Isaiah with a wooden saw; he was buried before the outfall of the waters which Hezekiah concealed by the side of Siloah⁶.

Hosea the son of Beeri, of the tribe of Issachar, (was) from the town of Be'elmath. He prophesied mystically about our Lord Jesus Christ who was to come; saying that when He should be born, the oak in Shiloh should be divided into twelve [parts; and that He should take twelve disciples of Israel. He died in peace, and was buried in his own land.

Joel the son of Bethuel (Pethuel), of the tribe of Reuben, died in peace in his own land. Others say that Ahaziah the son of Amaziah smote him with a staff upon his head; and while his life was yet in him, they brought him to his own land 7, and after two days he died.

Amos (was) from the land of Tekoa. The priest of Bethel tortured him and afterwards slew him. Others say that it was he whom Ahaziah the son of Amaziah 8 killed with a staff, and he died.

Obadiah from the country of Shechem was the captain of fifty of

^{1 2} Kings xxiv. 8, 'three months.'

² 2 Kings xxiv. 18. The Oxford MS. makes no mention of Jehoiachin, and gives the name of Zedekiah without the length of his reign.

³ The numbers here given amount to 451 years, 6 months, and 10 days.

⁴ Chap. xxxi (sic) in the Oxford MS.

⁵ See Epiphanius, De Prophetarum Vitis, in Migne, Patrologiae Cursus, Ser. Gr., t. 43, cols. 415-427.

⁶ Rather obscure; signifies 'he hid, concealed, buried;' possibly the meaning may be 'brought by an underground tunnel.'

⁷ Schoenfelder, eum in terram projecerunt.

^{*} Epiphanius says that Amaziah slew him.

Ahab's soldiers. He became a disciple of Elijah, and endured many evil things from Ahab, because he forsook him and went after Elijah. However he died in peace. After he followed Elijah, he was deemed worthy of prophecy ¹.

Elijah the fiery, of the family of Aaron, (was) from Tashbî², a town of the Levites. When this (prophet) was born, his father saw in a dream that one was born, and that they wrapped him in fire instead of swaddling bands, and gave him some of that fire to eat. He came to Jerusalem, and told the priests the vision that he had seen. The learned among the people said to him, 'Fear not, thy son is about to be a fire, and his word shall be like fire, and shall not fall to the ground; he will burn like fire with jealousy of sinners, and his zeal will be accepted before God.' He was taken up in a chariot towards heaven. Some say that his father was called Shôbâkh³. [a...]

Elisha his pupil, from Åbêl-Měhôlâh, (was) of the tribe of Reuben. On the day of his birth a great wonder took place in Israel; for the bull which they worshipped in Gilgal lowed, and his voice was heard in Jerusalem. The chief priests in Jerusalem said, 'A mighty prophet is born to-day in Israel at this time, and he will break the images and idols to pieces.' He died in peace, and was buried in Samaria.

Jonah the son of Amittai ⁶ (was) from Gath-hepher ⁶, from Kûryath-Âdâmôs ⁷, which is near to Ascalon and Gaza and the sea coast. After this (prophet) had prophesied to the Ninevites in the time of Sardânâ ⁸

¹ Solomon here follows the tradition adopted by Jerome and Ephraim Syrus, and maintained by Kimchi and Abarbanel. He is supposed to have been the captain of the third fifty of soldiers sent by Ahab against Elijah. See 2 Kings i. 13.

² Or Tishbeh. Epiphanius, 'from the land of the Arabs.'

⁸ Elijah is called 'the son of Shôbâkh' in the Oxford MS. Epiphanius, Σοβάχ.

⁴ Epiphanius, 'the golden heifer.'

⁵ In the Syriac, Yaunan the son of Mattai.

⁶ Gath-hepher in the tribe of Zebulun, 2 Kings xiv. 25.

⁷ Epiphanius, ἐκ γῆς Καριαθαμαούμ. Α variant has Καριαθιαρίμ (Kirjath-jearim).

Or Surdânôs, عمونافه. See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, note 369, page 43. The only son of Sennacherib whose name can be compared with this is Assur-nadin-sumi.

the king, he did not remain in his own land because the Jews were jealous of him; but he took his mother, and went and dwelt in Assyria. He feared the reproach of the Jews, because he had prophesied, and his prophecy did not come to pass. He also rebuked Ahab the king, and called a famine upon the land and the people. He came to the widow of Elijah, and blessed her, because she received him, and he returned to Judaea. His mother died on the way, and he buried her by the side of Deborah's grave. He lived in the land of Serîdâ, and died two years after the people had returned from Babylon, and was buried in the cave of Kainân¹. This (prophet) prophesied that when the Messiah should come, the cities of the Jews would be overturned.

Micah the Morashthite (was) of the tribe of Ephraim, and was slain by Joram the son of Ahab. This (prophet) prophesied concerning the destruction of the temple of the Jews, and the abrogation [of the Passover on the death of the Messiah. He died in peace, and was buried in Anikâm.

Nahum, from the city of Elkôsh, (was) of the tribe of Simeon. After the death of Jonah this (prophet) prophesied concerning the Ninevites, saying, 'Nineveh shall perish by perpetually advancing waters, and ascending fire;' and this actually took place. He prophesied also concerning the Babylonians, that they would come against the Israelitish people; and therefore they sought to kill him. He prophesied that when the Messiah should be slain, the vail of the temple should be rent in twain², and that the Holy Spirit should depart from it. He died in peace, and was buried in his own country.

Habakkuk (was) of the tribe of Simeon, and from the land of Ṣûâr (Zoar)³. This (prophet) prophesied concerning the Messiah, that He should come, and abrogate the laws of the Jews. He brought food to Daniel at Babylon by the divine (or, angelic) agency. The Jews stoned him in Jerusalem.

Zephaniah (was) of the tribe of Simeon. He prophesied concerning

¹ Epiphanius, Kal κατοικήσας ἐν γῦ Σαὰρ, ἐκεῖ ἀπέθανεν, καὶ ἐτάφη ἐν τῷ σπηλαίφ Καινεζεοῦ.

² Epiphanius attributes this prophecy to Habakkuk.

⁸ Epiphanius, εξ άγροῦ Βηθοχήρ. A variant has Βιδζεχάρ.

the Messiah, that He should suffer, and that the sun should become dark, and the moon be hidden. He died in peace in his own land.

Haggai returned from Babylon to Jerusalem when he was young. He prophesied that the people would return, and concerning the Messiah, that He would abrogate the sacrifices of the Jews. He died in peace.

Zechariah the son of Jehoiada returned from Babylon in his old age, and wrought wonders among the people. He died at a great age, and was buried by the side of the grave of Haggai.

Malachi was born after the return of the people, and because of his beauty he was surnamed 'Angel.' He died in peace in his own land. [...]

The Jews stoned Jeremiah the son of Hilkiah in Egypt, because he rebuked them for worshipping idols; and the Egyptians buried him by the side of Pharaoh's palace. The Egyptians loved him much, because he prayed and the beasts died which used to come up from the river Nile and devour men. These beasts were called 'crocodiles'.' When Alexander the son of Philip, the Macedonian, came (to Egypt), he made enquiries about his grave, and took and brought him to Alexandria. This (prophet) during his life said to the Egyptians, 'a child shall be born—that is the Messiah—of a virgin, and He shall be laid in a crib's, and He will shake and cast down the idols.' From that time, and until Christ was born, the Egyptians used to set a virgin and a baby in a crib, and to worship him, because of what Jeremiah said to them, that He should be born in a crib.

Ezekiel the son of Buzi was of the priestly tribe, and from the land of Serîdâ³. The chief of the Jews who was in the land of the Chaldeans slew him, because he rebuked him for worshipping idols. He was buried in the grave of Arphaxar, the son of Shem, the son of Noah.

Daniel (was) of the tribe of Judah, and was born in Upper Beth-Horon. He was a man who kept himself from women, and hence the Jews thought that he was an eunuch, for his face was different (from that

¹ Read Δ. Αροκόδειλοι.

² See Migne, *Patrologiae Cursus*, *Ser. Gr.*, t. 43, col. 421; and the chapter on the going down of our Lord into Egypt.

^{*} Epiphanius, ἐκ γῆς Σαρηρά.

of other men), and he had no children. He prayed for the Babylonians, and died in Elam, in the city of the Hôzâyê¹, and was buried in Shôshan the fortress. He prophesied concerning the return of the people.

Ahijah (was) from Shilo. A lion slew this prophet, and he was buried by the oak at Shilo in Samaria.

Ezra the scribe was from the country of Sâbthâ², and of the tribe of Judah. This (prophet) brought back the people, and died in peace in his own land.

Zechariah the son of Berachiah, the priest, was from Jerusalem. Joash the king slew this (prophet) between the steps³ and the altar, and sprinkled his blood upon the horns of the altar, and the priests buried him. From that day God forsook the temple, and angels were never again seen in it.

Simon the son of Sîrâ (Sirach) died in peace in his own town.

Nathan died in peace.

Here ends the first part of the book of gleanings called 'the Bee.'

To God be the glory, and may His mercy and compassion be upon us. Amen.

Again, by the Divine power, we write the second part of the book of gleanings called 'the Bee,' regarding the Divine dispensation which was wrought in the new (covenant).

CHAPTER XXXIII4.

OF THE MESSIANIC GENERATIONS 5.

GOD created Adam. Adam begat Seth. Seth begat Enos. Enos begat Kainan. Kainan begat Mahalaleel. Mahalaleel begat Jared.

- ¹ In Arabic الأهواز al-Ahwaz, now خوزستان Khūzistan.
- * Epiphanius, ἐκ γῆς Συνβαθά.
- Bar Bahlûl (Brit. Mus. Or. 2441, fol. 343 b, col. 1) explains this word thus: المناه (sic) معلى وتناء وتناه المناه المناه والمناه المناه والمناه والم
 - ⁴ Chap. xxxvii in the Oxford MS.

 [II. 2.]

 ⁸ See Gen. v, Matt. i, and Luke iii. 23-38.

Jared begat Enoch. Enoch begat Methuselah. Methuselah begat Lamech. Lamech begat Noah. Noah begat Shem. Shem begat Arphaxar. Arphaxar begat Kainan. Kainan begat Shalach. Shalach begat Eber. Eber begat Peleg. Peleg begat Reu. Reu begat Serug. Serug begat Nahor. Nahor begat Terah. [2] Terah begat Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judah. Judah took a Canaanitish wife, whose name was Shuah. And it was very grievous to Jacob, and he said to Judah, 'The God of my fathers will not allow the seed of Canaan to be mingled with our seed, nor his family with our family.' There were born to Judah by the Canaanitish woman three sons, Er, Onan, and Shelah. Er took Tamar, the daughter of Merari the son of Levi, to wife, and he lay with her in the Sodomite way and died without children. After him his brother Onan took her, to raise up seed to his brother; he also, when he lay with her, scattered his seed outside of her on the ground, and he too died without children. Because Shelah was a child, Judah kept his daughter-in-law in widowhood, that he might give her to Shelah to raise up seed by her. But Tamar went into her father-in-law by crafty devices, and lay with him, and conceived, and gave birth to twins, Pharez and Zarah. Pharez begat Hezron. Hezron begat Aram. Aram begat Amminadab. Amminadab begat Nahshon. Eleazar the son of Aaron, the priest, took the sister of Nahshon to wife, and by her begat Phinehas; and the seed of the priesthood was mingled with the royal line 1. Nahshon begat Salmon. Salmon begat Boaz by Rahab. Boaz begat Obed by Ruth the Moabitess. Obed begat Jesse. Jesse begat David the king by Nahash.

[Now two genealogies are handed down from David to Christ; the one from Solomon to Jacob², and the other from Nathan to Heli³. David begat Solomon. Solomon begat Rehoboam. Rehoboam begat Abijah. Abijah begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Joram. Joram begat Uzziah. Uzziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah. Hezekiah begat Manasseh.

¹ This sentence is omitted by the Oxford MS., as well as several names from the genealogies.

² Matt. i. 6-16.

³ Luke iii. 23-31.

Manasseh begat Amon. Amon begat Josiah. Josiah begat Jeconiah. Jeconiah begat Salathiel. Salathiel begat Zerubbabel. Zerubbabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Zadok. Zadok begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph.

Or again: David begat Nathan. Nathan begat Mattatha. Mattatha begat Mani. Mani begat Melea. Melea begat Eliakim. Eliakim begat Jonam. Jonam begat Levi 1. Levi begat Mattîtha. Mattîtha begat Jorim. Jorim begat Eliezer. Eliezer begat Jose. Jose begat Er. Er begat Elmodad. Elmodad begat Cosam. Cosam begat Addi. Addi begat Melchi. Melchi begat Neri. Neri begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Rhesa. Rhesa begat Johannan. Johannan begat Juda. Juda begat Joseph. Joseph begat Semei. Semei begat Mattatha. Mattatha begat Maath. Maath begat Nagge. [38] Nagge begat Esli. Esli begat Nahum. Nahum begat Amos. Amos begat Mattîtha. Mattîtha begat Joseph. Joseph begat Janni. Janni begat Melchi. Melchi begat Levi. Levi begat Matthat. Matthat begat Heli. Heli begat Joseph.

Know too, O my brother, that Mattan the son of Eliezer—whose descent was from the family of Solomon—took a wife whose name was Astha (or Essetha) and by her begat Jacob naturally. Mattan died, and Melchi—whose family descended from Nathan the son of David—took her to wife, and begat by her Eli (or Heli); hence Jacob and Heli are brothers, (the sons) of (one) mother. Eli took a wife and died without children. Then Jacob took her to wife, to raise up seed to his brother, according to the command of the law; and he begat by her Joseph, who was the son of Jacob according to nature, but the son of Heli according to the law; so whichever ye choose, whether according to nature, or according to the law, Christ is found to be the son of David. It is moreover right to know that Eliezer begat two sons, Mattan and Jotham. Mattan begat Jacob, and Jacob begat Joseph; Jotham begat Zadok, and Zadok begat Mary. From this it is clear that Joseph's father and Mary's father were cousins.

¹ Joseph, Juda, and Simeon should follow here. See Luke iii. 29, 30.

CHAPTER XXXIV'.

OF THE ANNUNCIATION OF THE ANGEL TO YONAKIR (JOACHIM)

IN RESPECT OF MARY.

THIS Zadok, who was called Yônâkîr, and Dinah his wife were righteous before God, and were rich in earthly riches [and in goods and chattels; but they had neither fruit nor offspring like other people². They were reproached by the people for their barrenness, and they did not allow them to offer up the offering except after every one else, because they had no children among the people of Israel. And Yônâkîr went out into the desert, and pitched his tent outside the encampment, and he prayed before God with mournful tears, and put on garments of mourning; so also did Dinah his wife. And God heard their prayers and accepted the sacrifices of their tears. The angel of God came to them, and announced to them the conception of Mary, saying, 'Your prayer has been heard before God, and behold, He will give you blessed fruit, a daughter who shall be a sign and a wonder among all the generations of the world; and all families shall be blessed through her.' Then they two praised God, and Zadok returned to his habitation. And Dinah his wife conceived, and brought forth Mary; and from that day she was called Hannah (Anna) instead of Dinah, for the Lord had had compassion upon her. Now the name 'Mary' (Maryam or Miriam) is interpreted 'lifted up,' 'exalted;' and they rejoiced in her exceedingly. And after six months her parents said to one another, 'We will not allow her to walk upon the ground's:'

¹ Chap. xxxviii in the Oxford MS.

² See William Hone, The Apocryphal New Testament, 8vo, London, 1820, Protevangelion and Mary; Wright, Contributions to the Apocryphal Literature of the New Testament, p. 1; Cowper, The Apocryphal Gospels, pp. 3, 29, and 84 foll.; Tischendorf, Evangelia Apocrypha, Leipzig, 1853, pp. 53 foll.; Thilo, Codex Apocryphus Novi Testamenti, Lipsiae, 1832, t. i, pp. 162 foll. For a list of other works on the Apocryphal Gospels, see Migne, Dictionnaire des Apocryphes, col. 962.

³ Then her mother caught her up and said, 'As the Lord my God liveth, thou shalt not walk again on this earth till I bring thee into the temple of the Lord.' Hone, Apoc. New Test., Mary, chap. vi. 2.

and they carried her with sacrifices and offerings, and brought her to the temple of the Lord. And they sacrificed oxen and sheep to the Lord, and offered Mary to the high priest. He laid his hand upon her head, and blessed her, saying, 'Blessed shalt thou be among women.' Two years after she was weaned, they brought her to the temple of the Lord, even as they had vowed to the Lord, and delivered her to the high priest. He laid his hand upon her head, and blessed her, and said to her [12] that she should give herself over to the aged women who were there. And she was brought up with the virgins in the temple of the Lord, and performed the service of the temple with joyful heart and godly fervour until she was twelve years old. Because she was beautiful in appearance, the priests and the high priest took counsel and prayed before God that He would reveal to them what they should do with her 1. And the angel of God appeared unto the high priest and said to him, 'Gather together the staves of the men who have been left widowers by their first wives, and are well known for piety, uprightness, and righteousness, and what God sheweth thee, do.' And they brought many staves and laid them down in the temple; and they prayed before God that day and its night. The chief priest went into the temple and gave to each of them his staff, and when Joseph took his staff in his hand, there went forth from it a white dove, and hovered over the top of the rod, and sat upon it. The chief priest drew near to Joseph and kissed him on his head, and said to him, 'The blessed maiden has fallen to thy lot from the Lord; take her to thee until she arrives at the age for marriage, and (then) make a marriage feast after the manner and custom of men; for it is meet for thee (to do so) more than others, because ye are cousins.' Joseph said to the chief priest, 'I am an old and feeble man, and this is a girl, and unfit for my aged condition; it is better to give her to one of her own age, because I cannot rely upon myself to watch her and guard her.' The chief priest said to him, 'Take heed that thou dost not transgress [ma] the command of God, and bring a punishment upon thee.' So Joseph took Mary, and went to his dwelling-place.

² Some days after the priests distributed various coloured silken

¹ Hone, Apoc. New Test., chap. viii. 31.

² Ibid., chap. ix.

threads to weave for the veil of the sanctuary; and it fell to Mary's lot to weave purple. And while she was in the temple in prayer, having placed incense before the Lord, suddenly the archangel Gabriel appeared to her in the form of a middle-aged man, and a sweet odour was diffused from him; and Mary was terrified at the sight of the angel.

CHAPTER XXXV1.

OF THE ANNUNCIATION BY GABRIEL TO MARY OF THE CONCEPTION OF OUR LORD.

AT the ninth hour of the first day of the week, on the twenty-fifth of the month of Adar,—though some say on the first day of the month of Nisan, which is correct,—in the three hundred and seventh year of Alexander the son of Philip, or of Nectanebus², the Macedonian, six months after Elizabeth's conception of John, the archangel Gabriel appeared to Mary and said to her, 'Peace be to thee, O full of grace! our Lord is with thee, O blessed among women!' As for her, when she saw (him), she was terrified at his words, and was thinking what this salutation was. The angel said to her, 'Fear not Mary, for thou hast found grace with God. And behold, thou shalt conceive [a] and bear a son, and thou shalt call his name Emmanuel, which is interpreted, "our God is with us." This (child) shall be great, and shall be called the Son of the Highest.' Mary said to the angel, 'Behold, I am the handmaid of the Lord; let it be to me according to thy word. And the angel went away from her. In those days Mary arose, and went to Elizabeth her cousin, and she went in and saluted Elizabeth. And it came to pass that when Elizabeth heard Mary's salutation, the babe leaped in her womb, and John in Elizabeth's womb bowed down to our Lord in Mary's womb, as a servant to his master. Mary remained with Elizabeth about three months, and then returned to her house. After the lapse of six months, Joseph saw that Mary had conceived, and he was troubled in his mind, and said, 'What answer shall I give to the high priest in respect of this trial which has befallen me?' And because he relied upon the purity of his spouse, he fell into perplexity



¹ Chap. xxxix in the Oxford MS.

² In the MS. Niktibas.

and doubt, and said to her, 'Whence hast thou this? and who has beguiled thee, O perfect dove? Wast thou not brought up with the pure virgins and venerable matrons in the temple of the Lord?' And she wept, saying, 'As the Lord God liveth, I have never known man nor had connexion with any one;' but she did not speak to him of the angel and the cause of her conception. Then Joseph meditated within himself and said, 'If I reveal this matter before men, I fear lest it may be from God; and if I keep it back and hide it, I fear the rebuke and penalty of the law.' For the Jews did not approach their wives until they made [12] a feast to the high priest, and then they took them. And Joseph thought that he would put her away secretly; and while he was pondering these things in his heart, the angel of the Lord appeared to him in a dream, and said, 'Joseph, son of David, fear not to take Mary thy wife; for that which is born in her is of the Holy Spirit.' He spake well when he said 'in her,' and not 'of her.'

And the priests heard of Mary's conception, and they made an accusation against Joseph, as if deceit had been found in him. Joseph said, 'As the Lord liveth, I know not the cause of her conception;' and Mary likewise swore this. There was a custom among the Jews that, when any one of them was accused with an accusation, they made him drink 'the water of trial';' if he were innocent, he was not hurt, but if he were guilty, his belly swelled, and his body became swollen, and the mark of chastisement appeared in him. When they had made Mary and Joseph drink of the water of trial, and they were not hurt, the high priest commanded Joseph to guard her diligently until they saw the end of this matter?

CHAPTER XXXVI3.

OF THE BIRTH OF OUR LORD IN THE FLESH.

ONE year before the annunciation of our Lord, the emperor of the Romans sent to the land of Palestine Cyrinus 4 the governor, to write

¹ Num. v. 18.

² See Hone, Apoc. New Test., Protevangelion, chap. xi; Cowper, Apocryphal Gospels, p. 48; Thilo, Codex Apocryphus, p. 372; Tischendorf, Evangelia Apoc., p. 72.

^{*} Chap. xl in the Oxford MS.

⁴ Luke ii. 1-2. The name is written in the MSS, of 'the Bee' Κυρίνος=Quirinus.

down every one for the poll-tax, for the Jews were subject to the empire of the Romans; and every man was written down in his city. And Joseph the carpenter also went up that he might be written down in his city; and by reason of his exceeding great watchfulness for the blessed (Mary), he took her with him upon an ass. When they had gone about three miles, Joseph looked at her and saw that her hand was laid upon her belly, and that her face was contracted with pain; and he thought that she was troubled by the beast, and asked her about her trouble and pain. She said to him, 'Hasten and prepare a place for me to alight, for the pains of childbirth have taken hold upon me.' When he had lifted her down from the animal, he went to fetch a midwife, and found a Hebrew woman whose name was Salome 1. The heretics say that she was called Hadyok, but they err from the truth. When Joseph came to the cave, he found it full of brilliant light, and the child wrapped in swaddling clothes and rags, and laid in a crib. And there were shepherds there keeping watch over their flocks, and behold the angel of God came to them, and the glory of the Lord shone upon them; and they feared with an exceeding great fear. The angel said to them, 'Fear not, for behold, I announce to you a great joy which shall be to all the world; for there is born to you this day a Redeemer, who is the Lord Jesus, in the city [\(\(\) \(\) of David: and this shall be



The extract from the History of the Virgin runs as follows: 'When they drew near to Bethlehem, Mary said to Joseph, "The day of giving birth has come, and the birth-pains will not allow me to reach the city; let us enter this cave, for my womb....." When she had gone into the cave, Joseph ran to call a woman to be with her. And lo, while he was running, there met him an old Samaritan woman, who was travelling from Jerusalem to go to Bethlehem. Joseph said to her, "Come, O blessed matron, and go into this cave, where there is a woman giving birth to a child." When the old woman came, Joseph was mixing for her...., and they had nothing in the cave. When they went in they saw, etc. Some words seem to have been omitted in the MS. after in the third line. I do not know the meaning of Local See Cowper, Apoc. Gospels, p. 51; the notes in Thilo, Codex Apoc., p. 377; and Wright, Contrib. to the Apoc. Lit. of the New Test., pp. 2 and 3. In the Gospel of Pseudo-Matthew two midwives are mentioned, Zelomi and Salome; Tischendorf, Evangelia Apoc., p. 75.

PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD. 81

the sign unto you; ye shall find the babe wrapped in swaddling clothes, and laid in a crib.' And suddenly with the angel there appeared many hosts of heaven, praising God and saying, 'Glory to God in the heights, and on earth peace and tranquillity and good hope to men.' And the shepherds went and entered the cave, and they saw as the angel had said to them. The names of the shepherds were these: Asher, Zebulon, Justus, Nicodemus, Joseph, Barshabba, and Jose; seven in number.

CHAPTER XXXVII1.

THE PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD.

THIS Zârâdôsht is Baruch the scribe. When he was sitting by the fountain of water called Glôshâ of Hôrîn, where the royal bath had been erected, he said to his disciples, the king Gûshnâsâph 2 and Sâsân and Mahîmad, 'Hear, my beloved children, for I will reveal to you a mystery concerning the great King who is about to rise upon the world. At the end of time, and at the final dissolution, a child shall be conceived in the womb of a virgin, and shall be formed in her members, without any man approaching her. And he shall be like a tree with beautiful foliage and laden with fruit, standing in a parched land; and the inhabitants of that land shall be gathered together 3 to uproot it from the earth, but shall not be able. Then they will take him and crucify him upon a tree, and heaven and earth shall sit in mourning for his sake; and all the families of the nations shall be in grief for him. He will begin to go down to the depths of the earth, and from the depth he will be exalted to the height; [c] then he will come with the armies of light, and be borne aloft upon white clouds; for he is a child conceived by the Word which establishes natures.' Gûshnåsåph says to him, 'Whence has this one, of whom thou sayest these things, his power? Is he greater than thou, or art thou greater than he?' Zârâdôsht says to him, 'He shall descend from my family; I am he, and he is I; he is in me, and I am in him. When the beginning

[II. 2.]

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¹ In the Oxford MS. chap. xli.

² Or rather, Gushnasp.

⁸ Or, according to another reading, shall strive with one another.

of his coming appears, mighty signs will be seen in heaven, and his light shall surpass that of the sun. But ye, sons of the seed of life, who have come forth from the treasuries of life and light and spirit, and have been sown in the land of fire and water, for you it is meet to watch and take heed to these things which I have spoken to you, that ve await his coming; for you will be the first to perceive the coming of that great king, whom the prisoners await to be set free. Now, my sons, guard this secret which I have revealed to you, and let it be kept in the treasure-houses of your souls. And when that star rises of which I have spoken, let ambassadors bearing offerings be sent by you, and let them offer worship to him. Watch, and take heed, and despise him not, that he destroy you not with the sword; for he is the king of kings, and all kings receive their crowns from him. He and I are one.' These are the things which were spoken by this second Balaam, and God, according to His custom, compelled him to interpret these things; or he sprang from a people who were acquainted with the prophecies 1 concerning our Lord Jesus Christ, and declared them aforetime. [

CHAPTER XXXVIII2.

OF THE STAR WHICH APPEARED IN THE EAST ON THE DAY OF THE BIRTH OF OUR LORD.

SOME say that that star appeared to the Magi simultaneously with the birth of our Lord. As for Herod's commanding that all children from two years old and downwards should be slain, it is not as if they required all that length of time for their journey, but they had some accidental delay either in their own country or on the road. Again, Herod did not command that the children should be slain immediately after his having met the Magi, but much time passed in the interval, because he was waiting to hear from them.

The holy Mar John Chrysostom, in his exposition of Matthew, says,

¹ See Eisenmenger, Entdecktes Judenthum, Theil ii, pp. 439, 440, and 905.

² In the Oxford MS. chap. xlii.

'The star appeared a long time before 1, for their journey was accomplished with great delay that they might come to the end of it on the day of our Lord's birth. It was meet that He should be worshipped in swaddling bands, that the greatness of the wonder might be recognised; therefore the star appeared to them a long time before. For if the star had appeared to them in the east when He was born in Palestine, they would not have been able to see Him in swaddling bands. Marvel not, if Herod slew the children from two years and downwards, for wrath and fear urged him to increased watchfulness; therefore he added more time than was needful, that no one should be able to escape.'

As touching the nature of that star, whether it was a star in its nature, or in appearance only, it is right to know that it was not of the other stars, but a secret power which appeared like a star; for all the other stars that are [in the firmament, and the sun and moon, perform their course from east to west. This one, however, made its course from north to south, for Palestine lies thus, over against Persia. This star was not seen by them at night only, but also during the day, and at noon; and it was seen at the time when the sun is particularly strong, because it was not one of the stars 2. Now the moon is stronger in its light than all the stars, but it is immediately quenched and its light dissipated by one small ray of the sun. But this star overcame even the beams of the sun by the intensity of its light. Sometimes it

appeared, and sometimes it was hidden entirely. It guided the Magi as far as Palestine. When they drew near to Jerusalem, it was hidden; and when they went forth from Herod, and began to journey along the road, it appeared and shewed itself. This was not an ordinary movement of the stars, but a rational power. Moreover, it had no fixed path, but when the Magi travelled, it travelled on also, and when they halted, it also halted; like the pillar of cloud which stopped and went forward when it was convenient for the camp of Israel. The star did not remain always up in the height of heaven, but sometimes it came down and sometimes it mounted up; and it also stood over the head of the Child, as the Evangelist tells us.

CHAPTER XXXIX1.

OF THE COMING OF THE MAGI FROM PERSIA.

WHEN Jesus was born in Bethlehem of Judah, and the star appeared to the Magi in the east, twelve Persian kings took offerings—gold and myrrh and frankincense—and came to worship Him. Their names are these: Zarwândâd the son of Artabân², and Hôrmîzdâd the son of Sîţârûk (Sanţarôk), Gûshnâsâph (Gushnasp) the son of Gûndaphar, and Arshakh the son of Mîhârôk; these four brought gold. Zarwândâd the son of Warzwâd, Îryâhô the son of Kesrô (Khosrau), Arţaḥshisht the son of Ḥolîtî, Ashtôn'âbôdan the son of Shîshrôn; these four brought myrrh. Mêhârôk the son of Ḥûhâm, Aḥshîresh the son of

¹ In the Oxford MS. chap. xliii.

The Cave of Treasures (Brit. Mus. Add. 25,875, fol. 40 b, col. 2; Bezold, Die Schatzhöhle, p. 57) gives the names of three kings only: امك مانفون والمعافقة والمعافقة

Hasban, Sardalah the son of Baladan, Merôdach the son of Beldaran; these four brought frankincense. Some say that the offerings which the Magi brought and offered to our Lord had been laid in the Cave of Treasures by Adam 1; and Adam commanded Seth to hand them down from one to another until our Lord rose, and they brought (them), and offered (them) to Him. But this is not received by the Church. When the Magi came to Jerusalem, the whole city was moved; and Herod the king heard it and was moved. And he gathered together the chief priests and the scribes of the people, and enquired about the place in which Christ should be born; and they told him, in Bethlehem of Judah, [ne] for so it is written in the prophet 2. Then Herod called the Magi, and flattered them, and commanded them to seek out the Child diligently, and when they had found Him to tell Herod, that he also might go and worship Him. When the Magi went forth from Herod, and journeyed along the road, the star rose again suddenly, and guided them until it came and stood over (the place) where the Child was. And when they entered the cave, and saw the Child with Mary His mother, they straightway fell down and worshipped Him, and opened their treasures, and offered unto Him offerings, gold and myrrh and frankincense. Gold for His kingship, and myrrh for His burial, and frankincense for His Godhead. And it was revealed to them in a dream that they should not return to Herod, and they went to their land by another way. Some say that the Magi took some of our Lord's swaddling bands with them as a blessed thing 3.

¹ The Oxford MS. adds: 'They were laid in the ark, and afterwards in the land of Persia.'

² Micah v. 2.

³ See Hone, *Protevangetion*, Infancy, chap. iii. 4-10. The passage from the History of the Virgin Mary, given in the notes, is as follows: 'And Mary took one of the swaddling bands of Jesus, and gave it to the Persian Magi, and they received it from her in faith as a sublime gift..... They held a Magian feast, and made a huge fire, and cast the swaddling band into the fire, which they worshipped; and the swaddling band became like fire, and quenched that fire. Then they brought it out from the fire when it was like snow, even purer than at first. And they took it and kissed it and laid it upon their eyes, saying, "Verily without doubt this is the God of gods, for the fire of our god was not able to burn it or injure it." And they took it with faith and great honour.'

Then Longinus the sage wrote to Augustus Caesar and said to him, 'Magians, kings of Persia, have come and entered thy kingdom, and have offered offerings [co e lid who is born in Judah; but who he is, and whose son he is, is not known to us.' Augustus Caesar wrote to Longinus, saying, 'Thou hast acted wisely in that thou hast made known to us (these things) and hast not hidden (them) from us.' He wrote also to Herod, and asked him to let him know the story of the Child. When Herod had made enquiries about the Child, and saw that he had been mocked by the Magi, he was wroth, and sent and slew all the children in Bethlehem and its borders, from two years old and downwards, according to the time which he had enquired of The number of the children whom he slew was two thousand, but some say one thousand eight hundred. When John 1 the son of Zechariah was sought for, his father took him and brought him before the altar; and he laid his hand upon him, and bestowed on him the priesthood, and then brought him out into the wilderness. When they could not find John, they slew Zechariah his father between the steps 2 and the altar. They say that from the day when Zechariah was slain his blood bubbled up until Titus the son of Vespasian came and slew three hundred myriads of Jerusalem, and then the flow of blood ceased³. The father of the child Nathaniel also took him, and wrapped him round, and laid him under a fig-tree; and he was saved from slaughter. Hence our Lord said to Nathaniel, 'Before Philip called thee, I saw thee, when thou wast under the fig-tree.'

CHAPTER XL4.

OF OUR LORD'S GOING DOWN INTO EGYPT 5.

WHEN the Magi had returned to their country, the angel of the Lord appeared to Joseph in a dream, and said to him, 'Arise, take the Child

¹ See Hone, Protevangelion, chap. xvi. 9-28; Tischendorf, Evangelia Apocrypha, p. 45; Cowper, Apoc. Gospels, p. 24; Thilo, Cod. Apoc., p. 265; Wright, Contributions to the Apoc. Lit. of the New Test., p. 5.

² **Ιωο: Αωο** = κατάστρωμα. See above, p. 73, note 3.

⁸ See Taanith, fol. 69, Tal. Jer., and Sanhedrim, fol. 96, Tal. Babli.

In the Oxford MS. chap. xliv.

⁵ Matt. chap. ii.

and His mother, [ac] and flee to Egypt; and stay there until I tell thee.' So Joseph arose and took the Child and His mother by night, and fled to Egypt, and was there until the death of Herod. When they were journeying along the road to Egypt, two robbers met them; the name of the one was Titus, that of the other Dûmâchos (?). Dûmâchos wished to harm them and to treat them evilly, but Titus would not let him, and delivered them from the hands of his companion. When they reached the gate of the city called Hermopolis¹, there were by the two buttresses of the gate two figures of brass, that had been made by the sages and philosophers; and they spoke like men. When our Lord and His mother and Joseph entered Egypt, that is to say that city, these two figures cried out with a loud voice, saying, 'A great king has come into Egypt².' When the king of Egypt heard this, he was troubled and moved; for he feared lest his kingdom should be taken away from him. And he commanded the heralds to proclaim throughout the whole city, 'If any man knoweth (who He is), let him point (Him) out to us without delay.' When they had made much search and did not find Him, the king commanded all the inhabitants of the city to go outside and come in one by one. When our Lord entered, these two figures cried out, 'This is the king.' And when our Lord was revealed, Pharaoh sought to slay Him. Now Lazarus-whom Christ raised from the dead—was there, and was one of the king's officials, and held in much esteem by the lord of Egypt. He drew near to Joseph and asked them, [15] 'Whence are ye?' They said to him, 'From the land of Palestine.' When he heard that they were from the land of Palestine, he was sorry for them, and came to the king and pledged himself for the Child. And he said to the king, 'O king, live for ever! If deceit be found in this Child, behold, I am before thee, do unto me according to thy will.' This is the (cause) of the love between Lazarus and Christ. One day when Mary was washing the

¹ In the Thebaïd. For the opinions of the ancient writers on this subject see Tillemont, *Mém. Eccles.*, i. 8.

² When Christ entered Egypt, all the idols fell down and were broken. See Fabricius, *Evangel. Infantiae*, p. 175; Migne, *Dict. des Apoc.*, vol. xxiv, p. 926; Thilo, *Codex Apoc.*, p. 399; Cowper, *Apoc. Gospels*, p. 63.

swaddling bands of our Lord, she poured out the water used in washing in a certain place, and there grew up there apûrsam 1 (that is to say balsam) trees, a species of tree not found anywhere else save in this spot in Egypt. Its oil has (divers) properties; if a man dips iron into it, and brings (the iron) near a fire, it shines like wax; if some of it is thrown upon water, it sinks to the bottom; and if a drop of it is dropped upon the hollow of a man's hand, it goes through to the other side. Our Lord remained two years in Egypt, until Herod had died an evil death. He died in this manner. First of all he slew his wife and his daughter, and he killed one man of every family, saying, 'At the time of my death there shall be mourning and weeping and lamentation in the whole city.' His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. And he commanded his sister Salome and her husband, saying, 'I know that the Jews will hold a great festival on the day of my death; when they are gathered together with the weepers and mourners, slay them, and let them not live after my death.' There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open², and he died and went to perdition. After the death of Herod who slew the children, his son Herod Archelaus reigned, who cut off the head of John. And the angel of the Lord appeared to Joseph in Egypt and said to him, 'Arise, take the Child and His mother, and go to the land of Israel, for those who sought the life of the Child are dead.' So Joseph took the Child and His mother, and came to Galilee; and they dwelt in the city of Nazareth, that what was said in the prophecy might be fulfilled, 'He shall be called a Nazarene.' In the tenth year of the reign of Archelaus the kingdom of the Jews was divided into four parts. To Philip (were assigned) two parts, Ituraea and Trachonitis; to Lysanias one part, which was Abilene; and to

¹ See Löw, Aram. Pflansennamen, p. 73, no. 53.

^{*} The marginal note in A, fol. 66 b, reads: 'Know, O my brother readers, that in the copy of Murâd the priest [1] is written; but I say that one light is correct.'

Herod the younger the fourth part. And Herod loved Herodias, the wife of his brother Philip.

CHAPTER XLI1.

OF JOHN THE BAPTIST, AND OF THE BAPTISM OF OUR LORD 2.

JOHN the Baptist lived thirty years in the desert with the wild beasts; and after thirty years he came from the wilderness to the habitations of men. [4] From the day when his father made him flee to the desert, when he was a child, until he came (again), he covered himself with the same clothes both summer and winter, without changing his ascetic mode of life. And he preached in the wilderness of Judaea, saying, 'Repent, the kingdom of God draweth nigh;' and he baptised them with the baptism of repentance for the remission of their sins. He said to them, 'Behold, there cometh after me a man who is stronger than I, the latchets of whose shoes I am not worthy to unloose. I baptise you with water for repentance, but He who cometh after me is stronger than I; He will baptise you with the Holy Spirit and with fire:' thereby referring to that which was about to be wrought on the apostles, who received the Holy Spirit by tongues of fire, and this took the place of baptism to them, and by this grace they were about to receive all those who were baptised in Christ. Jesus came to John at the river Jordan to be baptised by him; but John restrained Him, saying, 'I need to be baptised by Thee, and art Thou come to me?' Jesus said to him, 'It is meet thus to fulfil the words of prophecy.' When Jesus had been baptised, as soon as He had gone up from the water, He saw that the heavens were rent, and the Spirit like a dove descended upon Him, and a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.' On this day the Trinity was revealed to men; by the Father who cried out, and by the Son who was baptised, and by the Holy Spirit which came down [s] upon Him in the corporeal form of a dove. Touching the voice which was heard from heaven, saying, 'This is My beloved Son, in whom I am well pleased, hear ye Him,' every one heard the voice; but John only was worthy

[II. 2.]

¹ In the Oxford MS. chap. xlv.

² Matt. chap. iii.

to see the vision of the Spirit by the mind. The day of our Lord's birth was the fourth day of the week, but the day of His baptism was the fifth. When John rebuked Herod, saying that it was not lawful for him to take his brother Philip's wife, he seized John, and cast him into the prison called Machaerûs¹. And it came to pass on a certain day, when Herod on his birthday made a feast for his nobles, that Bôzîyâ, the daughter of Herodias, came in and danced before the guests; and she was pleasing in the sight of Herod and his nobles. And he said to her, 'Ask of me whatsoever thou desirest and I will give it to thee;' and he sware to her saying that whatever she asked he would give it to her, unto the half of his kingdom. She then went in to Herodias her mother and said to her, 'What shall I ask of him?' She said to her, 'The head of John the Baptist;' for the wretched woman thought that when John should be slain, she and her daughter would be free from the reprover, and would have an opportunity to indulge their lust: for Herod committed adultery with the mother and with her daughter. Then she went in to the king's presence and said to him, 'Give me now the head of John the Baptist on a charger.' And the king shewed sorrow, as if, forsooth, he was not delighted at the murder of the saint; but by reason of the force and compulsion of the oath he was obliged to cut off John's head. If, O wretched Herod, [had demanded of thee the half of thy kingdom, that she might sit upon the throne beside thee and divide (it) with thee, wouldst thou have acceded to her, and not have falsified thy oath, O crafty one? And the king commanded an executioner, and he cut off the head of the blessed man, and he put it in a charger and brought and gave it to the damsel, and the damsel gave it to her mother. Then she went out to dance upon the ice, and it opened under her, and she sank into the water up to her neck; and no one was able to deliver her. And they brought the sword with which John's head had been cut off, and cut off hers and carried it to Herodias her mother. When she saw her daughter's head and that of the holy man, she became blind, and her right hand, with which she had taken up John's head, dried up; and

¹ Μαχαιροῦς, a fortress situated on the eastern shore of the Dead Sea; Josephus, Antiq., xviii. 5. 2.

her tongue dried up, because she had reviled him, and Satan entered into her, and she was bound with fetters. Some say that the daughter of Herodias was called Bôzîyâ, but others say that she also was called by her mother's name Herodias. When John was slain, his disciples came and took his body and laid him in a grave; and they came and told Jesus. The two disciples whom John sent to our Lord, saying, 'Art thou He that should come, or do we look for another 1,' were Stephen the martyr and deacon, and Hananyah (Ananias) who baptised Paul. Some say that the wild honey and locusts, which he fed upon in the wilderness, was [an] manna,—which was the food of the children of Israel, and of which Enoch and Elijah eat in Paradise,-for its taste is like that of honey. Moses compares it to coriander seed², and the anchorites in the mountains feed upon it. Others say that it was a root like unto a carrot 3; it is called Kâmûs, and its taste is sweet like honeycomb. Others say that the locusts were in reality some of those which exist in the world, and that the honey-comb was that which is woven by the little bees, and is found in small white cakes in desert places.

CHAPTER XLII4.

OF OUR LORD'S FAST; OF THE STRIFE WHICH HE WAGED WITH THE DEVIL⁵; AND OF THE MIGHTY DEEDS THAT HE WROUGHT.

Two days after His baptism, He chose eight of the twelve disciples; and on the third day He changed the water into wine in the city of Cana. After He went forth from the wilderness, He completed the number of the twelve, according to the number of the tribes of the children of Israel and according to the number of the months. After the twelve disciples, He chose seventy and two, according to the number of the seventy-two elders. When He went out to the desert after He had changed the water into wine, He fasted forty days and forty nights.

¹ Matt. xi. 3. ² See Löw, Aram. Pflanzennamen, p. 209, no. 155.

³ Σταφυλινος, explained by اَدَرَر, Pers. اَدَر, Pers. اَدَر, Pers. اَدَر, Pers. اَدَر, Pers. اَدَر, Pers. اَدَر, Pers. المناسبة, Pers. المناسبة, Pers. المناسبة, Pers. المناسبة ال

⁴ In the Oxford MS. chap. xlvi.

⁵ Matt. chap. iv.

Some say that our Lord and the devil were waging war with one another for forty days; others say that the three contests took place in one day. After He had conquered the devil by the power of His Godhead, and had given us power to conquer him, He began to teach the nations. He wrought miracles, [healed the sick, cleansed the lepers, cast out devils, opened the eyes of the blind, made the lame walk, made cripples stand, gave hearing to the deaf, and speech of tongue to the dumb. He satisfied five thousand with five loaves, and there remained twelve basketfuls; and with seven loaves and two fishes He satisfied four thousand (men), besides women and children, and there remained seven basketfuls. And some writers say that our Lord satisfied forty thousand men and women and children with five loaves. He walked upon the water and the sea as upon dry land. He rebuked the sea when it was disturbed, and it ceased from its disturbance. He raised up four dead; the daughter of Jairus, the widow's son, the servant of the centurion, and His friend Lazarus after (he had been dead) four days. He subjected Himself to the ancient law of Moses, that it might not be thought He was opposed to the divine commandments; and when the time came for Him to suffer, and to draw nigh to death that He might make us live by His death, and to slay sin in His flesh, and to fulfil the prophecies concerning Him, first of all He kept the Passover of the law; He dissolved the old covenant, and then He laid the foundation for the new law by His own Passover.

CHAPTER XLIII1.

OF THE PASSOVER OF OUR LORD 2.

WHEN the time of the Passover came, He sent two of His disciples to a man with whom they were not acquainted, saying, 'When ye enter [an] the city, behold, there will meet you a man carrying a pitcher of water; follow him, and wheresoever he entereth, say ye to the master of the house, "Our Master saith, Where is the guest-chamber, where I may eat the Passover with My disciples?" and behold, he will shew you a large upper chamber made ready and prepared; there make ye ready



¹ In the Oxford MS. chap. xlvii.

³ Matt. chap. xxvi.

for us.' And because at that time crowds of people were flocking thickly into Ierusalem to keep the feast of the Passover, so that all the houses of the inhabitants of Jerusalem were filled with people by reason of the great crowd which was resorting thither, our Lord, by the power of His Godhead, worked upon the master of the house to make ready a large upper chamber without his being aware for whom he was preparing it, but he thought that perhaps some great man among the nobles and grandees of the Jews was about to come to him, and that it was right to keep a room for him furnished with all things (needful); because all those who came from other places to Jerusalem were received into their houses by the people of the city, and whatsoever they required for the use of the feast of the Passover they supplied. Hence the master of the house made ready that upper chamber with all things (needful), and permitted no man to enter therein, being restrained by the power of our Lord. Because a mystical thing was about to be done in it, it was not meet for Him to perform the hidden mystery when others were near. Mâr Basil says: 'On the eve of the Passion, after the disciples had received the body and blood of our Lord, He poured water into a basin and began to wash the feet of His disciples; this was baptism to the apostles. They were not all made perfect, because they were not all pure, for Judas, the son of perdition, was not sanctified 1; and because that basin of washing was in truth baptism, as our Lord said to Simon Peter, "If I wash thee not, thou hast no part with Me," that is to say, "If I baptise thee not, thou art not able to enter into the kingdom of heaven." Therefore, every one who is not baptised by the priests, and receives not the body and blood of Christ our Lord, enters not into the kingdom of heaven.' Mår Dåd-îshô' says in his commentary on Abba Isaiah 2: 'When our Lord at the Passover had washed the feet of His disciples, He kissed the knees of Judas, and wiped the soles of his feet with the napkin which was girt round His loins, like a common slave; for everything which our Lord did, He did for our teaching.' Mar Basil in his 'Questions' advises Christians to eat oil, drink wine,

¹ In the Oxford MS. this chapter ends here.

² Isaiah of Scêtê. See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 99; Wright's *Catal.*, p. 458 sqq., p. 868, col. 2.

and break their fast on this evening; for in it was the old covenant finished, and the new one inaugurated; and in it was the (chosen) people stripped of holiness, and the nations were sanctified and pardoned. Although this saint permits (this), yet the other fathers do not give leave (to do) this, neither do we, nor those of our confession. [as]

CHAPTER XLIV'.

OF THE PASSION OF OUR LORD.

THREE years and three months after His baptism, Judas Iscariot the son of Simon betrayed his Lord to death. He was called Iscariot (Sěkhariôtâ) from the name of his town (Sěkhariôt), and he had the sixth place among the disciples before he betrayed our Lord. Our Lord was crucified at the third hour of Friday, the ninth of Nisan. Caiaphas, who condemned our Lord, is Josephus. The name of Bar-Abbâ was Jesus². The name of the soldier who pierced our Lord with the spear, and spat in His face, and smote Him on His cheek, was Longinus; it was he who lay upon a sick bed for thirty-eight years, and our Lord healed him, and said to him, 'Behold, thou art healed; sin no more, lest something worse than the first befall thee 3.' The watchers at the grave were five, and these are their names: Issachar, Gad, Matthias, Barnabas and Simon; but others say they were fifteen, three centurions and their Roman and Iewish soldiers. Some men have a tradition that the stone which was laid upon the grave of our Lord was the stone which poured out water for the children of Israel in the wilderness. The grave in which our Redeemer was laid was prepared for Joshua the son of Nun, and was carefully guarded by the Divine will for the burial of our Lord. The purple which they put on our Lord mockingly, was given in a present to the Maccabees by the emperors of the Greeks; and they handed it over to the priests for dressing the

¹ In the Oxford MS. chap. xlviii.

² The Oxford MS, omits this sentence.

³ John v. 14. The Oxford MS. adds passages from Isaiah, Zechariah and the Psalms, and after these our Lord's statement that He would rise again and restore the temple in three days.

temple 1. The priests took it and brought it to Pilate, testifying and saying, 'See the purple which He prepared when He thought to become king.' The garment which the soldiers divided into four parts indicates the passibility of His body. The robe without seam at the upper end which was not rent, is the mystery of the Godhead which cannot admit suffering. As touching the blood and water which came forth from His side², John the son of Zebedee was deemed worthy to see that vivifying flow from the life-giving fountain. Mar John Chrysostom says: 'When His side was rent by the soldiers with the spear, there came forth immediately water and blood. The water is a type of baptism, and the blood is the mystery of His precious blood, for baptism was given first, and then the cup of redemption. But in the gospel it is written, "There went forth blood and water 3." As to the tree upon which our Redeemer was crucified, some have said that He was crucified upon those bars with which they carried the ark of the covenant; and others that it was upon the wood of the tree on which Abraham offered up the ram as an offering instead of Isaac. His hands were nailed upon the wood of the fig-tree of which Adam ate, and behold, we have mentioned its history with that of Moses' rod. The thirty pieces of silver (zûzê) which Judas received, and for which he sold his Lord, were thirty pieces according to the weight of the sanctuary, and were equal to six hundred pieces according to the weight of our country 4. [and] Terah⁵ made these pieces for Abraham his son; Abraham gave them to Isaac; Isaac bought a village with them; the owner of the village carried them to Pharaoh; Pharaoh sent them to Solomon the son of

¹ In the Oxford MS. the purple is said to have been made for Hiram, king of Tyre, who sent it to Solomon, and he placed it in the Sanctuary.

² In the Oxford MS. a long account of the baptism of Adam is introduced here.

John xix. 34. See Chrysostom's *Homilies on St. John's Gospel*, ed. Migne, vol. viii, col. 465, lines 24-30.

⁴ عُرِهُمْ , Gr. δραχμή.

⁵ Melchior, one of the Persian Magi, offered to Christ thirty pieces of gold, which had been coined by Terah the father of Abraham. Joseph paid them into the treasury of Sheba for spices to embalm Jacob, and the queen of Sheba gave them to Solomon. Sandys, *Christmas Carols*, London, 1883, p. lxxxiii foll.

David for the building of his temple; and Solomon took them and placed them round about the door of the altar. When Nebuchadnezzar came and took captive the children of Israel, and went into Solomon's temple and saw that these pieces were beautiful, he took them, and brought them to Babylon with the captives of the children of Israel. There were some Persian youths there as hostages, and when Nebuchadnezzar came from Jerusalem, they sent to him everything that was meet for kings and rulers. And since gifts and presents had been sent by the Persians, he released their sons and gave them gifts and presents, among which were those pieces of silver about which we have spoken; and they carried them to their parents. When Christ was born and they saw the star, they arose and took those pieces of silver and gold and myrrh and frankincense, and set out on the journey; and they came to the neighbourhood of Edessa, and these kings fell asleep by the roadside. And they arose and left the pieces behind them, and did not remember them, but forgot that anything of theirs remained behind. And certain merchants came and found them, and took these pieces, and came to the neighbourhood of Edessa, and sat down by a well of water. On that very day an angel came to the shepherds, and gave them the garment without seam $[\lambda_n]$ at the upper end, woven throughout. And he said to them, 'Take this garment, in which is the life of mankind.' And the shepherds took the garment, and came to the well of water by the side of which were those merchants. They said to them, 'We have a garment without seam at the upper end: will ye buy it?' The merchants said to them, 'Bring it here.' When they saw the garment, they marvelled and said to the shepherds: 'We have thirty pieces of silver which are meet for kings; take them and give us this garment.' When the merchants had taken the garment, and had gone into the city of Edessa, Abgar the king sent to them and said, 'Have ye anything meet for kings, that I may buy it from you?' The merchants said to him, 'We have a garment without seam at the upper end.' When the king saw the garment, he said to them, 'Whence have ye this garment?' They said to him, 'We came to a well by the gate of thy city, and we saw it in the hands of some shepherds, and we bought it from them for thirty pieces of stamped silver, which were also meet for kings like thyself.' The king sent for the shepherds, and took the pieces from them, and sent them together with the garment to Christ for the good that He had done him in healing his sickness. When Christ saw the garment and the pieces, He kept the garment by Him, but He sent the pieces to the Jewish treasury. When Judas Iscariot came to the chief priests and said to them, 'What will ye give me that I may deliver Him to you?' [...] the priests arose and brought those pieces, and gave them to Judas Iscariot; and when he repented, he returned them to the Jews, and went and hanged himself. And the priests took them and bought with them a field for a burial-place for strangers.

¹ Of Joseph the senator (βουλευτής), and why he was thus called. The senators were a class very much honoured in the land of the Romans; and if it happened that no one could be found of the royal lineage, they made a king from among this class. If one of them committed an offence, they used to beat his horse with white woollen gloves instead of him. This Joseph was not a senator by birth, but he purchased the dignity, and enrolled himself among the Roman senate, and was called Senator².

³ As for the committal of Mary to John the son of Zebedee by our Lord, He said to her, 'Woman, behold thy son;' and to John He said, 'Behold thy mother;' and from that hour he took her into his house and ministered unto her. Mary lived twelve years ⁴ after our Lord's Ascension: the sum of the years which she lived in the world was fiftyeight years, but others say sixty-one years ⁵. She was not buried on

[II. 2.]

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¹ In the Oxford MS. chap. xlix begins here, fol. 176 a.

² The Oxford MS. here gives an account of the taking down of our Lord from the cross, and of His burial by Joseph.

In the Oxford MS. a new chapter begins here, fol. 177 a.

⁴ According to the Oxford MS., 13 years.

[&]quot;So also in the Oxford MS.; but in the History of the Virgin, MS. A, fol. 157 b, we read: ويقد معتاره ويحداد العدم العد

earth, but the angels carried her to Paradise, and angels bore her bier. On the day of her death all the apostles were gathered together, and they prayed over her and were blessed by her. Thomas was in India, and an angel took him up and brought him, and he found the angels carrying her bier through the air; and they brought it nigh to Thomas, and he also prayed and [also] was blessed by her.

A. D. 82-3). At the Annunciation she was thirty years old, and she lived also the [thirty]-three years of the Dispensation; and after the Crucifixion she lived fifty-eight years. The years which she lived were one hundred and twenty-one.'

In the History of the Virgin, fol. 156 a, we read as follows: حادةمكم مر عبار كرة حلا هدامية وصع حدر سمه صمسا دخلا استعماده المحسر المن رحم ومعل حدوده المرادة والمعل مستن وهمهم أنترين حمصناً واحديل معمسا دره واحدوا سار محد حمدة واحدود وموذ حد كسب احدور وسعد حم محسر سحة واسرا اس والمحل حسلهم مع عبع مع وحديد. أوه وأ واصعه علىدولم وصدرا المحدد حدوم حملسًا صع نوسا ومدوعا. حدلا سر سر مدوه حلافا والموهد وه وله وللمديدا صبَو حديدا المعل مع حمصا حسما الله عليه وفي المن المعا حميسه وكرفيه ومعدا باصمن كما لمحسلا مديم والسدا اس، والمه حمان حجب رهزا دلاسر سر صدوه و الماده حصححرسال بدوسا بمديما. مماحه حمحصوه And Mary remained in Jerusalem, and با عندور المعمود معدما المعمود معمود المعمود معمود المعمود المعمو grieved because of her separation from our Lord Jesus Christ, and the absence of the apostles from her. And she prayed and cast frankincense into the fire, and lifted up her eyes and spread out her hands to heaven, and said, "O Christ, the Son of the living God, hearken unto the voice of Thy handmaiden, and send unto me Thy friend John the young with his fellow-apostles, that I may see them and be comforted by the sight of them before the day of my death; and I will praise and adore Thy goodness." And straightway it was revealed by the Holy Spirit to each one of the apostles, in whatever country he was in, that the blessed Mary was about to depart from this world into the never-ending life. And the Spirit summoned them, along with those of them who were dead, to be gathered together at daybreak to the blessed Mary for her to see them: and each one of them came to her from his own land at dawn by the agency of the Holy Spirit, and they saluted Mary and each other, and adored her.' See Wright, Contributions to the Sacred Literature, No. xx, New Series, Jan., 1865, page ...

¹ As regards the name of 'arabhta' (i. e. the eve of the Jewish Sabbath), it was not known until this time, but that day was called the sixth day. And when the sun became dark, and the Divine Care also set and abandoned the Israelitish people, then that day was called 'arabhta'.

Touching the writing which was written in Greek, Hebrew and Latin, and set over Christ's head, there was no Aramean written upon the tablet, for the Arameans or Syrians had no part in (the shedding of) Christ's blood, but only the Greeks and Hebrews and Romans; Herod the Greek and Caiaphas the Hebrew and Pilate the Roman. Hence when Abgar the Aramean king of Mesopotamia heard (of it), he was wroth against the Hebrews and sought to destroy them ³.

CHAPTER XLV4.

OF THE RESURRECTION OF OUR LORD.

SINCE the history of our Lord's Passion and Resurrection is recorded in the Gospel, there is no need to repeat it (here). After our Lord rose from the dead, He appeared ten times. First, to Mary Magdalene, as John the Evangelist records 5. Secondly, to the women at the grave, as Matthew mentions 6. Thirdly, to Cleopas and his companion, as Luke says 7. The companion of Cleopas, when they were going to Emmaus, was Luke the Evangelist. Fourthly, to Simon Peter, as Luke says 8. Fifthly, to all the disciples, except Thomas, on the evening of the first day of the week, when he went in through the closed doors, as Luke and [______] John say 9. Sixthly, eight days after, to the disciples, and to Thomas with them, as John says 10. Seventhly, on the mount, as

¹ The two following paragraphs do not appear in the Oxford MS.

Solomon here refers to the derivation of عنوه from the rad. حنه from the rad. منه , it set (of the sun), Heb. إلا بالله , it set

⁸ See The Doctrine of Addai, ed. Phillips, p. عدي ; Cureton, Anc. Syr. Doc., p. 107; and Wright, مدعون وهيال معني , Journal of Sacred Lit., No. xx, New Series, Jan., 1865, p. ه.

[•] This chapter does not appear in the Oxford MS.

⁵ John xx. 11, 18.

Matt. xxviii. 9, 10.

⁷ Luke xxiv. 18.

⁸ Luke xxiv. 34.

[•] Luke xxiv. 36-49; John xx. 19-23.

¹⁰ John xx. 24-29.

Matthew says ¹. Eighthly, upon the sea of Tiberias, as John says ². The reason that Simon Peter did not recognise Him was because he had denied Him, and was ashamed to look upon Him; but John, because of his frank intimacy with our Lord, immediately that he saw Him, knew Him. Ninthly, when He was taken up to heaven from the Mount of Olives, as Mark and Luke say ³. Tenthly, to the five hundred at once, who had risen from the dead, as Paul says ⁴. After His Ascension, He appeared to Paul on the way to Damascus, when He blinded his eyes ⁵; and also to Stephen, the martyr and deacon, when he was stoned ⁶.

CHAPTER XLVI'.

OF THE ASCENSION OF OUR LORD TO HEAVEN.

AFTER our Redeemer had risen from the grave, and had gone about in the world forty days, He appeared to His disciples ten times, and ate and drank with them by the side of the Sea of Tiberias. At this point the heathen say to us, that if our Lord really ate and drank after His resurrection, there will certainly be eating and drinking after (our) resurrection; but if He did not really eat and drink, then all the actions of Christ are mere phantasms. To these we make answer, that this [world is a world of need for food; therefore He ate and drank, that it might not be thought He was a phantom; and because many who have risen from the dead have eaten and drunk in (this) world until they departed and died, as, for example, the dead (child) whom Elisha raised, and the dead whom our Lord raised. Our Lord did not eat after His resurrection because He needed food, but only to make certain His humanity: for, behold §, He once remained in the desert forty days

¹ Matt. xxviii. 16–20.

² John xxi. 1-24.

⁸ Mark xvi. 19; Luke xxiv. 50, 53.

⁴ 'After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.' 1 Cor. xv. 6.

⁸ Acts ix. 3-9; 1 Cor. xv. 8.

⁶ Acts vii. 55-60.

⁷ In the Oxford MS. see fol. 177 b.

⁸ In the Oxford MS, there follows here a long discussion on the divine and human natures of Christ, in the middle of which (fol. 178 δ) is a Syriac passage in which the names of Athanasius and Gregory are mentioned. The view there maintained is that Christ is God and man in the unity of one Person.

without food, and was not injured by hunger. Some say that after His resurrection our Lord ate food like unto that which the angels ate in the house of Abraham, and that the food was dissipated and consumed by the Divine Power, just as fire licks up oil without any of it entering into its substance. Our Lord remained upon the earth forty days, even as He had fasted forty days, and as Elijah fasted forty days, and as Moses fasted forty days at two several times, and as the rain continued for forty days during the flood, and as God admonished the Ninevites for forty days, and as the spies remained (absent) for forty days, and as the children of Israel wandered about in the wilderness for forty years, and like the child whose fashioning in the womb is completed in forty days. After forty days, our Lord took up [] His disciples to the Mount of Olives, and laid His hand upon them, and blessed them, and commanded them concerning the preaching and teaching of the nations. And it came to pass that while He was blessing them, He was separated from them, and went up to heaven; and they worshipped Him. And there appeared to them angels, encouraging them and saying, 'This Jesus, who has been taken up from you to heaven, is about to come again even as ye have seen Him go up to heaven.' Then they returned to that upper chamber where they were, and stayed there ten days, until they received the Holy Spirit in the form of tongues of fire. Simon Peter said to his fellow-disciples, 'It is right for us to put some one in the place of Judas to complete the number of twelve; and they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles 1.

As concerning the manner in which our Lord entered heaven without cleaving it, some say that He went in as He did through the closed doors; and as He came forth from the virgin womb, and Mary's virginity returned to its former state; and like the sweat from the body; and as water is taken up by the roots of the olive and other trees, and reaches in the twinkling of an eye the leaves, flowers and fruits, as if through certain ducts, without holes or channels being pierced in them. Thus by an infinite and ineffable miracle our Lord entered into heaven without cleaving it. And if the bodies of us who are accustomed [Calor]

¹ A new chapter begins here in the Oxford MS., fol. 180 a.

to drink water and wine pour out sweat without our flesh being rent or our skin pierced, how very much easier is it for the Divine Power to go in through closed doors and within the firmament of heaven without rending or cleaving it?

¹ As regards the upper chamber in which our Lord held His Passover, some say that it belonged to Lazarus, and others to Simon the Cyrenian, and others to Joseph the senator; but Joshua the son of Nun, the Catholicus², says that it belonged to Nicodemus. The apostles remained in the upper chamber ten days after the Ascension, being constant in fasting and prayer, and expecting the Spirit, the Comforter, which our Lord Jesus Christ promised them.

CHAPTER XLVII3.

OF THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES IN THE UPPER CHAMBER.

TEN days after our Lord's Ascension, when the holy apostles were assembled in the upper chamber waiting for the promise of our Lord, of a sudden, at the third hour of the holy Sunday of Pentecost, a mighty sound was heard, so that all men were terrified and marvelled at the mightiness of the sound; and the chamber was filled with an ineffably strong light. And there appeared over the head of each one of them (something) in the form of tongues of fire, and there breathed forth from thence a sweet odour which surpassed all aromas in this world. The eyes of their hearts were opened, and they began interpreting new things and uttering wonderful things in the languages of all nations [also]. When the Jews saw them, they thought within themselves that they had been drinking new wine and were drunk, and that their minds were depraved. On that day they participated in the mystery of the body and blood of our Lord, and sanctified the leavened bread of the sign of the cross (the eucharistic wafers) and the oil of baptism.

Some men have a tradition that when our Lord broke His body for

¹ A new chapter begins here in the Oxford MS., fol. 180 b.

² See Assemânî, Bibl. Orient., t. iii, pt. i, p. 165.

⁸ In the Oxford MS. chap. lii, fol. 181 a.

His disciples in the upper chamber, John the son of Zebedee hid a part of his portion until our Lord rose from the dead. And when our Lord appeared to His disciples and to Thomas with them, He said to Thomas, 'Hither with thy finger and lay it on My side, and be not unbelieving, but believing.' Thomas put his finger near to our Lord's side, and it rested upon the mark of the spear, and the disciples saw the blood from the marks of the spear and nails. And John took that piece of consecrated bread, and wiped up that blood with it; and the Easterns, Mar Addai and Mar Mari, took that piece, and with it they sanctified this unleavened bread which has been handed down among us 1. The other disciples did not take any of it, because they said, 'We will consecrate for ourselves whenever we wish.' As for the oil of baptism, some say that it was part of the oil with which they anointed the kings; others say that it was part of the unguent wherewith they embalmed our Lord; and many agree with this (statement). Others again say that when John took that piece of consecrated bread of the Passover in his hand, it burst into flame and burnt in the palm of his hand, and the palm of his hand sweated, and he took that sweat and hid it for the sign of the cross of baptism. This account we have heard by ear from the mouth of a recluse and visitor (περιοδευτήs), and we have not received it from Scripture [un]. The word Pentecost is interpreted 'the completion of fifty days.'

CHAPTER XLVIII2.

OF THE TEACHING OF THE APOSTLES, AND OF THE PLACES OF EACH ONE OF THEM, AND OF THEIR DEATHS 3.

NEXT we write the excellent discourse composed by Mar Eusebius of Caesarea upon the places and families of the holy apostles.

Know then that the apostles were twelve and seventy. When the

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 239, 241, 358, and 608.

² In the Oxford MS, chap, liii, fol. 182 a.

³ See the lives of the apostles and disciples by Pseudo-Dorotheus, edited by Du Cange in the *Chronicon Paschale*, Paris, 1868, p. 164; Hanmer, *Eusebius*, pp. 532 foll., London, 1636; Cave, *Lives of the Apostles*, Cary's ed., Oxford, 1840; Pseudo-Epiphanius, *De Prophetis*, eorumque obitu ac sepultura, Migne, Patrologiae

apostles had received the gift of the Holy Spirit, on the day following they fasted this feast of the apostles (which we keep)¹; but the Malkâyê (Melchites)² say that the apostles fasted eight days after. Their names are as follows.

Simon, the chief of the apostles, was from Bethsaida, of the tribe of Naphtali. He first preached in Antioch, and built there the first of all churches, which was in the house of Cassianus, whose son he restored to life. He remained there one year, and there the disciples were called Christians. From thence he went to Rome, where he remained for twenty-seven years; and in the three hundred and seventy-sixth year of the Greeks, the wicked Nero crucified him head downwards³.

Andrew his brother preached in Scythia and Nicomedia and Achaia. He built a church in Byzantium, and there he died and was buried. [John the son of Zebedee (Zabhdai) was also from Bethsaida, of the tribe of Zebulun. He first preached in Asia (Ephesus), and was afterwards cast into exile in the island of Patmos by Tiberius Caesar. He then went to Ephesus, and built in it a church. Three of his disciples went with him: Ignatius, who was afterwards bishop of Antioch, and who was thrown to the beasts in Rome; Polycarp, who was afterwards bishop of Smyrna 4, and was crowned by fire; and John, to whom he committed the priesthood and the bishopric after him. When John had lived a long time, he died and was buried at Ephesus; and John, the

Ser. Gr., vol. 43, col. 393 foll.; Tillemont, Mémoires pour servir à l'histoire ecclés., Paris, 1701, 4to; Lipsius, Die Apokryphen Apostelgeschichten, Braunschweig, 1884; and Brit. Mus. Add. 14,601, fol. 163 b.

¹ The Nestorian Fast of the Apostles begins on Whit-Monday and ends on June 29th. See Badger, *The Nestorians and their Rituals*, vol. ii, p. 188; Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 501.

² The orthodox Christians, who accept the doctrines on the natures of our Lord as laid down by the Council of Chalcedon. For the origin of the name, etc., see Renaudot, *Historia Patriarcharum Alexandrinorum Jacobitarum*, p. 119; and Assemânî, *Bibl. Orient.*, t. i, p. 507; t. iii, pt. i, p. 354, col. 2.

³ κεφαλης. Hoffmann has mistaken the meaning of the words in his Auszüge, p. 111. See the Acta Sanctorum, vol. xxvii, June 29.

B, C and the Oxford MS. have Syria, محمده, but A gives اسوريا, but A gives اسوريا, which we must correct into

disciple of the Evangelist, who became bishop of Ephesus, buried him ¹; for he commanded them that no one should know the place of his burial. The graves of both of them are in Ephesus; the hidden one of the Evangelist, and the other of his disciple John, the author of the Revelation; he said that everything he had written down, he had heard from John the Evangelist. '

James, the brother of John, preached in his city Bethsaida, and built a church there. Herod Agrippas slew him with the sword one year after the Ascension of our Lord. He was laid in Âkâr, a city of Marmârîkâ².

Philip also was from Bethsaida, of the tribe of Asher. He preached in Phrygia, Pamphylia and Pisidia; he built a church in Pisidia, and died and was buried there. He lived twenty-seven years as an apostle³.

Thomas was from Jerusalem, of the tribe of Judah. He taught the Parthians, Medes and Indians 4; and because he baptised the daughter of the king of the Indians, he stabbed him with a spear and he died 5. Habban the merchant brought his body, and laid it in Edessa, the blessed city of Christ our Lord 6. Others say that he was buried in Mahluph, a city in the land of the Indians 7.

[II. 2.]

¹ See Butler, Lives of the Saints, vol. ii, Dec. 27.

² This sentence is omitted by the Oxford MS. Dorotheus and Pseudo-Epiphanius say that he was buried in Judaea, though some MSS. of the former have ἐν πόλει τῆς Μαρμαρικῆς, the original of the Latin 'in arce Marmarica.' Μαρμαρική is the most eastern land of N. Africa. Isidore of Seville says: 'Jacobus filius Zebedaei frater Joannis quartus in ordine. Hispaniae et occidentalibus locis evangelium praedicavit et in occasum mundi lucem praedicationis infudit. Hic ab Herode tetrarcha gladio caesus occubuit sepultus in Azimarmaria [arce marmaria].' See Lipsius, Apostelgeschichten, ii. 2, pp. 208, 209, and 214, note 1; Acta Sanctorum, vol. xxxiii, July 25; Tillemont, Mémoires, p. 512.

⁸ See Acta Sanctorum, vol. xiv, May 1; Lipsius, Apostelgeschichten, ii. 2, p. 26.

⁴ Oxford MS. بارض الهند والسند وبلد فارس in India and Sind and Persia.

⁸ See Wright, Apoc. Acts, vol. ii, p. 297; Acta Thomae, ed. M. Bonnet, p. 83 sqq.; Lipsius, Apostelgeschichten, i, p. 236.

⁶ See Assemânî, *Bibl. Orient.*, t. i, pp. 49, 399, and 403; Socrates, *Hist. Eccles.*, iv. 18; Bar-Hebraeus, *Chron. Eccles.*, ed. Abbeloos and Lamy, i. 31, and iii. 4 foll.

⁷ The Oxford MS. says that he was buried in India. See Lipsius, Apostel-geschichten, i, p. 246; Butler, Lives of the Saints, Dec. 21.

Matthew the Evangelist was from Nazareth, of the tribe of Issachar. He preached in Palestine, Tyre and Sidon, and went as far as Gabbûlâ 1. He died and was buried in Antioch, a city of Pisidia².

Bartholomew was from Endor, of the tribe of Issachar. He preached in inner Armenia, Ardeshîr³, Kĕtarbôl⁴, Radbîn, and Prûharmân⁵. After he had lived thirty years as an apostle, Hûrstî⁶ the king of the Armenians crucified him, and he was buried in the church which he built in Armenia.

Jude, the son of James, who was surnamed Thaddaeus (Taddai), who is also Lebbaeus (Lebbai), was from [Jerusalem, of the tribe of Judah. He preached in Laodicea and in Antaradus and Arwâd⁷. He was stoned in Arwad, and died and was buried there 8.

Simon Zelôtes was from Galilee, of the tribe of Ephraim. He preached in Shěmêshât (Samosâta), Pârîn (Perrhê), Zeugma, Ḥâlâb (Aleppo), Mabbôg (Manbig), and Kenneshrîn (Kinnesrîn). He built a church in Kyrrhos, and died and was buried there 9.

James, the son of Alphaeus (Halphai), was from the Jordan, of the He preached in Tadmor (Palmyra), Kirkêsion tribe of Manasseh.

1 الْبَابُول al-Jabbal, a town in Coelesyria. 2 See Tillemont, Mémoires, i, pp. 391 foll.; Acta Sanctorum, xlviii, Sept. 21; Lipsius, Apostelgeschichten, ii. 2, p. 127.

- ⁸ Oxford MS. اذاروشير. According to the Armenian Acts of Bartholomew (Lipsius, Apostelgeschichten, ii. 2, p. 94), he went first to Golthon in Armenia, and in the 20th year of Sanatruk came back to the hill Artaschu; he next went to Her and Zarevant, and afterwards to Urbianos, where he was martyred.
- * Oxford MS. قُطْرَبُتُل قطروبال was a place between Baghdâd and 'Ukbarâ, celebrated for its wine; but this can hardly come into account.
 - قروران .Oxford MS
- According to other MSS., Rhûstnî or Hêrôstnî. The king of Armenia in the time of Bartholomew was called Sanadrog (Sanatruk). Florival, Motse de Khorène, ii, p. 233. See also Lipsius, Apostelgeschichten, ii. 2, pp. 59, 99, and 104; and Acta Sanctorum, xxxix, Aug. 24.
- 7 Oxford MS. انطرطوس وجزيرة اوراذ. The latter name is more correctly Ruwad. Antaradus is now called Antartas.
- ⁸ See Lipsius, Apostelgeschichten, ii. 2, pp. 142-200; and Acta Sanctorum, lx, Oct. 28.
 - ^o See Lipsius, Apostelgeschichten, ii. 2, p. 147; Acta Sanctorum, lx, Oct. 28.

(Kirkîsiyâ), and Callinîcos (ar-Rakkah), and came to Baṭnân of Serûg (Sarûg), where he built a church, and died and was buried there 1.

Judas Iscariot, the betrayer, was from the town of Sěkharyût, of the tribe of Gad, though some say that he was of the tribe of Dan. He was like unto the serpent that acts deceitfully towards its master, because like a serpent, he dealt craftily with his Lord. Matthias, of the tribe of Reuben, came in in his stead. He preached in Hellas, and in Sicily, where he built a church, and died and was buried in it².

While James the brother of our Lord was teaching the Jews in Jerusalem, they cast him down from a pinnacle of the temple; and while his life was [عدم] yet in him, a fuller of cloth smote him upon the head with a club and beat it in; and afterwards they stoned him with stones³.

John the Baptist was of the tribe of Levi. Herod the tetrarch slew him, and his body was laid in Sebastia.

Ananias (Ḥananyâ) the disciple of the Baptist taught in Damascus and Arbêl⁴. He was slain by Pôl, the general of the army of Aretas⁵, and was laid in the church which he built at Arbêl (Irbil).

Paul of Tarsus was a Pharisee by sect, of the tribe of Ephraim. When he had been baptised by Ananias, he wrought many miracles, and taught great cities, and bore and suffered dangers not a few for the name of Christ. Afterwards he went to Peter at Rome. When they divided the world between them, and the heathen fell to Paul's lot, and the Jewish nation to Peter, and they had turned many to the truth of Christ, Nero commanded that they should both die a cruel death. Then Simon asked to be crucified head downwards, that he might kiss that part of the cross where the heels

¹ See Lipsius, Apostelgeschichten, ii. 2, pp. 229-257; Acta Sanctorum, xiv, May 1.

² See Lipsius, Apostelgeschichten, ii. 2, pp. 258-269.

³ See Lipsius, Apostelgeschichten, ii. 2, p. 231; Acta Sanctorum, xiv, May 1.

⁴ So we read instead of *Artil*, following the Oxford MS., ومدينة اربل. Solomon was probably copying from an Arabic MS., in which the difference between اربل would be very slight.

⁵ The MS. C has Aristus.

⁶ The MS. A has: Paul of Tarsus was of the tribe of Benjamin; he was a Pharisee by sect.

⁷ Reading and in the plural with the MS. B.

of his Master had been. As they were going forth to be slain, they gave the laying on of hands of the priesthood to their disciples, Peter to Mark, and Paul to Luke. When Peter had been crucified, and Paul slain, together with many of those who had become their disciples, [acc] Mark and Luke went forth by night, and brought their bodies into the city. Now Paul's head was lost among the slain, and could not be found. Some time after, when a shepherd was passing by the spot where the slain were buried, he found Paul's head, and took it upon the top of his staff, and laid it by his sheep-fold. At night he saw a fire blazing over it, and he went in (to the city) and informed the holy bishop Xystus (Sixtus) and the clergy of the church; and they all recognised that it was Paul's head. Xystus said to them, Let us watch and pray the whole night, and let us bring out the body and lay the head at its feet; and if it joins again to its neck, it will be certain that it is Paul's.' And when they had done so, the whole body was restored, and the head was joined to its neck as if the vertebrae had never been severed; and those who saw it were amazed and glorified God. From his call to the end of his life was thirty-five years; he went about in every place for thirty-one years; for two years he was in prison at Caesarea, and for two years at Rome. He was martyred in the thirty-sixth year after the Passion of our Lord, and was laid with great honour in the magnificent royal catacombs in Rome. They celebrate every year the day of his commemoration on the twenty-ninth of the month of Tammûz1.

[Luke the physician and Evangelist was first of all a disciple of Lazarus, the brother of Mary and Martha, and was afterwards baptised by Philip in the city of Beroea². He was crowned with the sword by Hôros³, the judge (or governor) of the emperor Tiberius, while he was preaching in Alexandria, and was buried there.

Mark the Evangelist preached in Rome, and died and was buried there 4. Some say that he was the son of Simon Peter's wife, others

¹ See Acta Sanctorum, xxvii, June 30.

² Oxford MS. مدينة حلب, i. e. Aleppo.

⁸ Oxford MS. حوراس. See Lipsius, Apostelgeschichten, ii. 2, pp. 356-360; Acta Sanctorum, lvi, Oct. 18.

⁴ See Lipsius, Apostelgeschichten, ii. 2, pp. 323-325; Acta Sanctorum, xii, April 25.

that he was the son of Simon; and Rhoda was his sister. He was first called John, but the Apostles changed his name and called him Mark, that there might not be two Evangelists of one name.

Addai was from Paneas, and he preached in Edessa and in Mesopotamia in the days of Abgar the king; and he built a church in Edessa. After Abgar died, Herod 1 Abgar's son slew him in the fortress of Aggêl 2. His body was afterwards taken and carried to Rome; but some say that he was laid in Edessa.

Aggai his disciple was first of all a maker of silks for Abgar, and became a disciple. After Abgar's death, his son reigned, and he required of Aggai to weave silks for him; and when he consented not, saying, 'I cannot forsake teaching and preaching to return to weaving,' he smote him with a club upon his legs and brake them, and he died 3.

Thaddaeus (Taddai) came after him at Edessa, and Herod, the son of Abgar, slew him also; he was buried at Edessa.

Zacchaeus (Zaccai) the publican and the young man whom our Lord brought to life were both slain together while they were preaching in Mount Hôrôn.

The Jews smote Simon the leper while he was teaching in Ramah, and he died (there).

Joseph the Senator taught in Galilee and Decapolis; he was buried in his town of Ramah.

Nicodemus the Pharisee, the friend of our Lord, received and honoured the Apostles in Jerusalem; and he died and was buried there ⁵.

² Egil, or Engil, أُجُول, 'Αγγιληνή, north of Âmid.

⁸ See The Doctrine of Addai, ed. Phillips, p. 49.

⁴ The Oxford MS. gives the name of this martyr only: a blank space has been left in it for about eight lines.

⁵ The Oxford MS. says that when the crucifiers knew that Nicodemus had become a Christian, they seized his property and slew him; and that his brother Gamaliel buried him in Kephar Gamlâ. It then gives the following account of Gamaliel. Gamaliel was a friend of the crucifying Jews, but was afterwards baptised together with his son: he lived for twenty years after this. When

Nathaniel was stoned while he was teaching in Mount Ḥôrôn¹, and died. Simon the Cyrenian was slain while he was teaching in the island of Chios.

Simon the son of Cleopas became bishop of Jerusalem. When he was an old man, one hundred years of age, Irenaeus² the chiliarch crucified him.

Stephen the martyr was stoned with stones at Jerusalem, and his body was laid in the village of Kěphar Gamlâ.

Mark, who was surnamed John, taught at Nyssa and Nazianzus. He built [man] a church at Nazianzus, and died and was buried there. Some say that he is the Evangelist, as we have mentioned.

Cephas, whom Paul mentions 3, taught in Baalbec, Hims (Emesa) and Nathrôn (Batharûn). He died and was buried in Shîrâz 4.

Barnabas taught in Italy and in Kûrâ; he died and was buried in Samos⁵.

they died, they were buried by the side of Nicodemus in Kephar Gamla, where Stephen was buried. Many years after (about A.D. 415), God revealed their place of burial to one of the saints (Lucian), and they sought for the remains of the bodies by digging, and found them; and there they built a church. Foll. 187 b, 188 a. See also Migne, Biog. Chrét., ii. 73; Wright, Cat. Syr. MSS., iii, p. 1047, i. 8.

- ¹ Oxford MS. ني جبل حبرون مدينة داووذ in the mount of Hebron, the city of David.
- عناه عنه seems to be a mistake for عنهاد. B, C, however, have عنهاد كالمناه عنها seems to be a mistake for عنهاد كالمناه عنها المراس B, C, however, have عنهاد عنهاد كالمناه عنهاد كالمناه عنهاد كالمناه عنهاد كالمناه عنهاد كالمناه عنهاد كالمناه كا
- ⁸ Galat. ii. 9; I Cor. i. 12. For a discussion of the identity of this Cephas with Simon Peter, see P. M. Molkenbuhr, Dissertatio script. crit. An Cephas . . . fuerit Simon Petrus, 4to, 1785.
- وبشر اهل مدينة بعلباق وحمص وبثرون وتلمد اهل مدينة سرمين «كلمة وجمر اهل مدينة بعلباق وحمص وبثرون وتلمد اهل مدينة سرمين . He preached the Gospel to the people of Baalbek, Hims and Batharan, and taught the people of Sarmin; he was buried at Kuramah (?). There is but little difference in writing between نثرون and the correct بشرون. Sarmin approaches the reading of B, C معنون ; it is in the district of Aleppo. Shîrâz is perhaps a mistake for معنون , Shaizar.
- ⁵ The Oxford MS., like B and C, makes no mention of Barnabas. See also Lipsius, *Apostelgeschichten*, ii. 2, pp. 270-320; *Acta Sanctorum*, xxii, June 11.

Titus taught in Crete, and there he died and was buried 1.

Sosthenes taught in the country of Pontus and Asia. He was thrown into the sea by the command of Nonnus² the prefect.

Criscus (Crescens) taught in Dalmatia; he was imprisoned in Alexandria, where he died of hunger and was buried.

Justus taught in Tiberias and in Caesarea, where he died and was buried.

Andronicus taught in Illyricum, where he died and was buried.

The people of Zeugma slew Rufus while he was teaching in Zeugma.

Patrobas taught in Chalcedon, and he died and was buried there.

Hermas the shepherd taught in Antioch, and he died and was buried there.

Narcissus taught in Hellas, and he died and was buried there 3.

Asyncritus went to Beth-Hûzâyê (Khûzistân) 4, and there he died and was buried.

Aristobulus taught in Isauria, and there he died and was buried.

Onesimus by was the slave of Philemon, and he fled from him and went to Paul, while he was in prison; because of this Paul calls him 'the son whom I have begotten in my bonds.' His legs were broken in Rome.

Apollos the elect was burnt with fire by Sparacleus 6 (?), the governor of Gangra.

Olympas, Stachys and Stephen were imprisoned in Tarsus, and there they died in prison.

Junias was captured in Samos, and there he was slain and died.

Theoritus died while teaching in Ilios, and was buried there.

Martalus (?) was slain while teaching the barbarians.

Niger taught in Antioch, and died and was buried there.

¹ See Lipsius, Apostelgeschichten, ii. 2, pp. 401-406; Acta Sanctorum, i, Jan. 4.

Oxford MS. يوناني.
 The Oxford and Vatican MSS., as well as B and C, make no mention of Narcissus.

^{&#}x27;Irâk. العراق . Oxford MS . الأهوا: , 'Irâk.

⁵ The Vatican MS. omits Onesimus.

[&]quot; Oxford MS. سفرقلیس.

⁷ Oxford MS. يايادطوس.

They dragged Lucius 1 behind a horse, and thus he ended his life.

While Alexander was teaching in Heracleôpolis², they threw him into a pit and he died.

Milus³, while he was teaching in Rhodes, was thrown into the sea and drowned.

Silvanus and Hêrôdiôn (Rhôdiôn) were slain while they were preaching in the city of Accô.

Silas taught in Sarapolis (Hierapolis?), and died and was buried there.

Timothy taught in Ephesus, and died and was buried there.

Manael was burnt with fire while teaching in Accô, and died. [acc]

The Eunuch whom Philip baptised, the officer of Candace the queen of the Ethiopians, went to Ethiopia and preached there. Afterwards, while he was preaching in the island of Parparchia ⁵ (?), they strangled him with a cord.

Jason ⁶ and Sosipatrus were thrown to the wild beasts while they were teaching in Olmius ⁷ (?).

Demas taught in Thessalonica, and there he died and was buried.

Omius (Hymenaeus) taught in Melitene, and there he died and was buried.

They threw Thraseus 8 into a fiery furnace, while he was teaching at Laodicea.

Bistorius (Aristarchus?) 9 taught in the island of Kô 10, and there he died and was buried.

Abrios (?) and Môtos (?) 11 went to the country of the Ethiopians, and there they died and were buried.

Levi was slain by Charmus 12, while he was teaching in Paneas 13.

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1 A has Luke.
2 Oxford MS. اياروفيليوس. Vat. MS. Linus.
4 The Vat. MS. omits Silas.
5 Oxford MS. مدينة الوميوس. Oxford MS. مدينة الوميوس. Oxford MS. ارسطركوس. Oxford MS. الرانيون ومونطاس. Oxford MS. ابرانيون ومونطاس. The Vat. MS. omits these names.
10 Oxford MS. مجرموس. The Vat. MS. omits this name.
11 Oxford MS. مجرموس. The Vat. MS. omits this name.
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Nicetianus (Nicetas) was sawn in two while teaching in Tiberias 1.

While John and Theodorus were preaching in the theatre of Baalbec, they threw them to the beasts.

The prefect Methalius (?) slew Euchestion (?) and Simon in Byzantium. Ephraim (Aphrem) taught in Baishân, and he died and was buried there.

Justus was slain at Corinth 2.

James taught and preached in Nicomedia, and he died and was buried there.

CHAPTER XLIX.

THE NAMES OF THE APOSTLES IN ORDER 3.

THE names of the twelve. Simon Peter; Andrew his brother; James the son of Zebedee; John his brother; Philip; Bartholomew; Thomas; Matthew the publican; James the son of Alphaeus; Labbaeus, who was surnamed Thaddaeus; Simon the Cananite; Judas Iscariot, in whose stead came in Matthias.

The names of the seventy 4. James the son of Joseph; Simon the son of Cleopas; Cleopas his father; Joses; Simon; Judah; Barnabas; Manaeus (?) 5; Ananias, who baptised Paul; Cephas, who preached at Antioch; Joseph the senator; Nicodemus the archon; Nathaniel the chief scribe; Justus, that is Joseph, who is called Barshabba; Silas; Judah; John, surnamed Mark; Mnason, who received Paul; Manaël, the foster-brother of Herod; Simon called Niger; Jason 6, who is (mentioned) in the Acts (of the Apostles); Rufus 7; Alexander; Simon the Cyrenian,

[II. 2.]

¹ The Oxford MS. makes no mention of this martyr.

² Oxford MS. موریشاوس.

³ See Matt. x, Mark iii, Luke vi, Acts i; and Pseudo-Dorotheus, Migne, Dict. des Apocr., vol. ii, p. 207.

⁴ See Assemânî, *Bibl. Orient.*, iii, pt. i, pp. 319-320, where lists of the twelve apostles and seventy disciples are given from the Vatican MS. of the Book of the Bee, from the Commentary of Bar-Hebraeus on St. Matthew, and from the Synopsis of 'Amr and Mârî, etc.

⁵ Oxford MS. مثاوس. Acts xvii. 5-9.

The Oxford MS. omits Rufus. Rom. xvi. 13.

their father; Lucius the Cyrenian; another Judah, who is mentioned in the Acts (of the Apostles); Judah, who is called Simon; Eurion (Orion) the splay-footed; Thôrus (?); Thorîsus (?); Zabdon; Zakron. These are the seven 1 who were chosen with Stephen: Philip the Evangelist, who had three 2 daughters that used to prophesy; [Act] Stephen; Prochorus; Nicanor; Timon; Parmenas; Nicolaus 3, the Antiochian proselyte; Andronicus 4 the Greek; Titus; Timothy.

These are the five who were with Peter in Rome: Hermas; Plîgțâ 5; Patrobas; Asyncritus; Hermas 6.

These are the six ' who came with Peter to Cornelius: Criscus ' (Crescens); Milichus '; Kîrîţôn (Crito); Simon; Gaius, who received Paul; Abrazon (?); Apollos.

These are the twelve who were rejected from among the seventy, as Judas Iscariot was from among the twelve, because they absolutely denied our Lord's divinity at the instigation of Cerinthus. Of these Luke said, 'They went out from us, but they were not of us¹⁰;' and Paul called them 'false apostles and deceitful workers ¹¹.' Simon; Levi; Bar-Kubbâ; Cleon; Hymenaeus; Candarus ¹²; Clithon (?); Demas; Narcissus; Slîkîspus (?); Thaddaeus; Mârûthâ. In their stead there came in these: Luke the physician; Apollos the elect; Ampelius; Urbanus; Stachys; Popillius (or Publius) ¹³; Aristobulus; Stephen (not the Corinthian); Herodion the son of Narcissus; Olympas; Mark the Evangelist; Addai; Aggai; Mâr Mârî.

It is said that each one of the twelve and of the seventy [1] wrote a Gospel; but in order that there might be no contention and that the

¹ So all the MSS., but ten names follow, or eleven, if we read Andronicus, Junias, Titus.

² In Acts xxi. 9, Philip is said to have had four daughters. The Oxford MS. reads four, |

Oxford MS. ارما. Seven names follow in all the 2 Tim. iv. 10. The Oxford MS. omits Criscus and Gaius.

[°] Oxford MS. میلیطاس.

¹⁰ See 1 John ii. 19. Solomon is mistaken as to the author of these words.

¹¹ 2 Cor. xi. 13. ¹² Oxford MS. سكندروس, Alexander.

¹⁸ Oxford MS. بولص, Paul.

number of 'Acts' might not be multiplied, the apostles adopted a plan and chose two of the seventy, Luke and Mark, and two of the twelve, Matthew and John.

CHAPTER L1.

OF SOME MINOR MATTERS.

THESE are they who were married among the apostles: Peter, the chief of the apostles; Philip the Evangelist; Paul; Nathaniel, who is Bartholomew; Labbaeus, who is Thaddaeus, who is Judah the son of Jacob; Simon the Cananite, who is Zelotes, who is Judah the son of Simon.

The child whom our Lord called and set (in the midst), and said, 'Except ye be converted, and become as children, ye shall not enter into the kingdom of heaven 2,' was Ignatius, who became patriarch of Antioch. He saw in a vision the angels ministering in two bands, and he ordained that (men) should minister in the church in like manner 3. After some time this order was broken through; and when Diodorus went with his father on an embassy to the land of Persia, and saw that they ministered in two bands, he came to Antioch his country, and re-established the custom of their ministering in two bands 4.

The children whom they brought near to our Lord, that He might lay His hand upon them and pray, were Timothy and Titus, and they were deemed worthy of the office of bishop.

The names of the Maries who are mentioned in the Gospels. Mary the Virgin, the mother of our Lord; Mary the wife of Joseph; Mary the mother [of Cleopas and Joseph; Mary the wife of Peter, the mother of Mark the Evangelist; and Mary the sister of Lazarus. Some say that Mary the sinner is Mary of Magdala; but others do not agree

¹ The Oxford MS. omits the following three chapters.

² Matt. xviii. 2. See Nicephorus, Hist., bk. ii, chap. iii.

³ Socrates, Eccles. Hist., chap. viii.

⁴ Assemânî thinks that this embassy is a mistake on the part of Solomon, arising from his having misunderstood a passage in Theodoret, *Hist. Eccles.*, lib. 2, cap. xxiv. See *Bibl. Orient.*, t. iii, pt. i, p. 321.

with this, and say that she was other than the Magdalene. who say that she was the Magdalene tell us that she built herself a tower with the wages of fornication; and those who say that she was other than the Magdalene, say that Mary Magdalene was called after the name of her town Magdala, and that she was a pure and holy woman.

CHAPTER LI.

THE NAMES OF THE EASTERN CATHOLICS, THE SUCCESSORS OF THE APOSTLES ADDAI AND MÂRÎ 1.

- 1. Addai was buried in Edessa.
- 2. Marî (was buried) in the convent of Kônî².
- 3. Abris, called in Greek A[m]brosius; the place of his grave is unknown; he was of the laying on of hands of Antioch.
- 4. Abraham was of the laying on of hands of Antioch; he was descended from the family of Jacob the son of Joseph; his grave is in Ctesiphon.
- 5. James, of the laying on of hands of Antioch, was also of the family of Joseph the husband of Mary; his grave is in Ctesiphon.
- 6. Ahâ-d'abû[hî] was of the laying on of hands of Antioch; his grave is in Ctesiphon.
- 7. Shahlûphâ was of the laying on of hands of Ctesiphon, and he was buried there.
 - 8. [علد] Pâpâ³; his grave is at Ctesiphon.
 - 9. Simon bar Sabbå'ê was martyred at Shôshân 4.
 - 10. Shah-dôst ⁵ was buried in Ctesiphon.

¹ Compare the lists in Assemani, Bibl. Orient., t. ii, pp. 387-392. For the lives of the Catholics of the East, see ibid., pp. 301-457.

Dair Kunnd, 16 parasangs دَيْر قُنْي أَنْي or باهوا إهما، from Baghdad, on the left bank of the Tigris, a mile from the river. See Yakut in the Mu'jam al-Buldán; Abbeloos, Acta S. Maris, index.

^{*} Assemânî, كُمُكُماً.

⁴ Assemânî, acas.

⁵ Assemânî, **Lao**

- 11. Bar-Bě'esh-shěmîn was martyred and buried in Elam (Khûzistân).
- 12. Tûmarşâ was buried in Ctesiphon.
- 13. Kâyômâ was buried in Ctesiphon; he abdicated the patriarchate, and another was put in his place, and was before him until he died.
 - 14. Isaac was buried in Ctesiphon.
 - 15. Ahâ was buried in Ctesiphon.
- 16. Yab-alâhâ was of the school of Mâr 'Abdâ'; he was buried in Ctesiphon.
 - 17. Ma'na dwelt in Persia and was buried there.
- 18. Dâd-îshô' was buried in Ḥêrtâ³. In his days the strife between Nestorius and Cyril (of Alexandria) took place.
 - 19. Bâbôi was martyred and buried in Hêrtâ.
- 20. Akak (Acacius) was of the family of Bâbôi the Catholicus; he was buried in al-Madâin 4.
 - 21. Bâbai took a wife, and was buried at Ctesiphon.
 - 22. Shîlâ took a wife, and was buried in his convent beside Awana 6.
 - 23. Paul was buried in Ctesiphon.
- 24. Mâr(î)-abâ was buried in Ḥertâ, and was a martyr without bloodshed.
 - 25. Ezekiel was buried in Hêrtâ.
 - 26. Îshô'-yab of Arzôn 6 was buried in Ḥêrtâ. [👊]
 - 27. Sabr-îshô' was buried in Hêrtâ.
 - 28. Gregory was buried in
 - 29. Îshô'-yab of Gĕdâlâ' was buried in
 - ¹ Bě'esh-shěmîn for Bě'êl-shěmîn.
 - ² See Assemânî, Bibl. Orient., t. iii, pt. i, p. 369, col. 2.
 - * Ḥerta or Ḥîrta, the Ḥirah of the Arabs, المارة ...
 - The later Arabic name for Ctesiphon, المداتن.
- 5 A place in the south or south-east part of the diocese of], Beth-Nahadre, near Balad and opposite to Eski-Mosul. See Assemant, Bibl. Orient., t. iii, pt. i, p. 477, col. 2; and Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 211-212, notes 1674 and foll.
- 6 Assemânî, Κ΄ οίτι ', 'Αρζανηνή, was a town and province of Armenia on the borders of Mesopotamia, north of Hisn Kaifâ. Schoenfelder, p. 84, writes ' Jesujab mysticus!'
 - الكذال , Judal, near Mosul.

- 30. Mâr[î]-emmêh was buried in Kěţîmiyâ (?).
- 31. Îshô'-yab of Adiabene 1 was buried in Bêth-'Âbê 1.
- 32. George was buried in
- 33. John was buried in
- 34. Hěnân-îshô' was buried in
- 35. Sĕlîbâ-zĕkhâ was buried in Ctesiphon.
- 36. Pethiôn was buried in Ctesiphon.
- 37. Mâr[î]-abâ was buried in al-Madâin.
- 38. Jacob was buried in
- 39. Hĕnân-îshô' was buried in
- 40. Timothy was buried in his own convent.
- 41. Isho' (Joshua) the son of Non (Nun) was buried in the convent of Timothy.
 - 42. George was buried in the same convent.
 - 43. Sabr-îshô' 3 was buried in the same convent.
 - 44. Abraham was buried in the same convent.
 - 45. Athanasius 4 was buried in the same convent.
 - 46. Sergius was buried in the same convent.
 - 47. Anôsh (Enos) was buried in the same convent. [14]
- 48. John the son of Narsai was buried in the Greek Palace (at Baghdâd)⁵.
 - 49. Joannes 6 was buried in the Greek Palace.
 - 50. John was buried in the Greek Palace.
 - 51. Abraham was buried in the convent of 'Abdôn.
 - 52. Emmanuel was buried in the Greek Palace.
- ¹ In Syriac مَا بَعْتُ , *Ḥedaiyab*, the district of which Arbêl or Irbil is the chief town.
- ² The famous convent of Bêth-'Âbê was situated in the diocese of Margâ, not far from the right bank of the Great Zâb. See Hoffmann, Auszüge, p. 226, note 1798.
 - Or wante, Hendn-isho. Or minofoll, Theodosius.
- ⁵ Dārtā-dē-Rômāyē, 'the house of the Romans' (the Byzantine Greeks), the seat of the Nestorian patriarchs at Baghdâd. See Assemânî, Bibl. Orient., t. ii, pp. 439, 440, 450.
- ° Assemânî, مَانِّهُ مَا 'اَهُمُّارِمُّمَّةِ , 'اَهُمُّاسِمِّمَّةِ , 'اَهُمُّاسِمِّمَ , 'اَهُمُّاسِمِّمِ , voḥannān for John.

- 53. Israel was buried in the Greek Palace. 54. 'Abd-îshô' was buried in the Greek Palace. 55. Mårî was buried in the Greek Palace. 56. Joannes 1 was buried in the Greek Palace. 57. John was buried in the Greek Palace. 58. Ishô'-yab was buried in the Greek Palace. 59. Elijah (Elîyâ) was buried in the Greek Palace. 60. John was buried in the Greek Palace. 61. Sabr-îshô' was buried in the Greek Palace. 62. 'Abd-îshô' was buried in the Greek Palace. 63. Makkîkhâ was buried in the Greek Palace. 64. Elijah (Elîyâ) was buried in the Greek Palace. 65. Bar-saumâ was buried in the Greek Palace. 66. 'Abd-îshô' was buried 67. Ishô'-yab was buried in the church of Mâr Sabr-îshô'. 68. Elijah (Elîyâ) was buried in the church of Mâr Sabr-îshô'. 69. Yab-alâhâ was buried in the church of Mârt[î] Maryam (my lady Mary). [ala] 70. Sabr-îshô' was buried in the church of Mârt[î] Maryam 2. 71. Sabr-îshô' was buried 3..... 72. [Mår Makkîkhå was buried 4 73. Mâr Denhâ was buried 4 74. Mâr Yab-alâhâ the Turk 5 was buried 75. Mar Timothy was buried 4..... 76. Mår Denhå was buried 77. Mår Simon was buried 78. Mar Elijah (Elîya) was buried 79. Mår Simon of our days, may he live for ever! 6]
 - ¹ See note 6 on preceding page.
- Assemânî omits حدياً إحديات عنام. The MS. A has in' Attkah, i.e. العَتِيعَة, or 'the old (Town),' a quarter of Baghdâd on the east or left side of the Tigris.
 - * This is from A alone, but correct.
- . المحن Assemânî omits
- ⁵ See Assemânî, Bibl. Orient., t. ii, p. 456.
- ⁶ According to Assemânî, t. ii, p. 457, col. t, *Bibl. Orient.*, t. iii, pt. i, p. 621, col. 1, he was ordained Catholicus in 1504. The list has therefore been continued by the scribes of the different MSS. long after Solomon's time.

The names of the Catholics who were deposed and dismissed (from office): Mâr(î)-bôkht, Narsai, Elisha, Joseph and Sôrên.

CHAPTER LII.

THE NAMES OF THE KINGS WHO HAVE REIGNED IN THE WORLD FROM THE FLOOD UNTIL NOW.

THE MEDIAN KINGS WHO REIGNED IN BABYLON.

Darius the son of Vashtasp (Hystaspes) reigned 24 years. Ahshîresh (Xerxes) his son, 20 years.

Artahshisht the long-hand (Artaxerxes Longimanus), 41 years.

Daryawash (Darius) the son of the concubine, 20 years.

Artahshisht (Artaxerxes) the ruler, 30 years.

Arses the son of Ochus, 4 years.

Daryawash (Darius) the son of Arsham (Arsanes), 6 years. [ala]

THE YEARS OF THE EGYPTIAN KINGS 1.

Alexander the son of Philip, 12 years. Ptolemy the son of Lagôs, 40 years. Ptolemy Philadelphus, 38 years 2. In his third year 3 the fifth millennium ended. This (king) asked the captive Jews who were in Egypt, and seventy old men translated the Scriptures for him, from Hebrew into Greek, in the island of Pharos. In return for this he set them free, and gave back to them also the vessels of their temple. Their names are these. Josephus, Hezekiah, Zechariah, John, Ezekiel, Elisha; these were of the tribe of Reuben. Judah, Simon, Samuel, Addai, Mattathias, Shalmî; these were of the tribe of Simeon. Nehemiah, Joseph, Theodosius, Bâsâ, Adonijah 4, Dâķî 5; these were of the tribe

¹ See Lepsius, Königsbuch, Synoptische Tafeln, p. 9.

^{*} The MSS. have 'the son of Philadelphus,' both here and below.

² According to Bar-Hebraeus it was in his sixth year; *Chron. Syr.*, ed. Bruns, p. 41. A list of the 72 translators is given in Brit. Mus. Add. 14,601, fol. 162 a. See Wright, *Cat. Syr. MSS.*, p. 792, 15 a.

[•] The Vatican MS. and Brit. Mus. Add. 14,601 have المؤسلاً.

⁵ Vatican MS. Datis.

of Levi. Jothan 1, Abdî, Elisha, Ananias, Zechariah, Hilkiah; these were of the tribe of Judah. Isaac, Jacob, Jesus, Sambâţ (Sabbateus), Simon, Levi; these were of the tribe of Issachar. Judah, Joseph, Simon, Zechariah, Samuel, Shamlî²; these were of the tribe of Zebulon. Sambâţ (Sabbateus), Zedekiah, Jacob, Isaac, Jesse, Matthias; these were of the tribe of Gad. Theodosius, Jason, Joshua, John, Theodotus, Jothan³; these were of the tribe of Asher. Abraham, Theophilus, Arsam, Jason, Jeremiah, Daniel; these were of the tribe of Dan. Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathî; these were of the tribe of Naphtali. Samuel, Josephus, Judah, Jonathan, Dositheus, Caleb; these were of the tribe of Joseph. Isalus, John, Theodosius, Arsam, Abijah 4, Ezekiel; these were of the tribe of Benjamin.

After Ptolemy Philadelphus arose Ptolemy Euergetes; (he reigned) 26 years 5.

Ptolemy Philopator, 17 years.

Ptolemy Epiphanes, 24 years.

Ptolemy Philometor, 35 years. The time of the Maccabees extended to this (reign), and in it the old Covenant came to an end.

Ptolemy Soter, 17 years 6.

Ptolemy Alexander, 18 years 7.

Ptolemy Dionysius, 30 years 8.

THE YEARS OF THE ROMAN EMPERORS.

Gaius Julius, 4 years.

Augustus, 57 years. In the forty-third year of his reign our Lord Christ was born 9.

- ¹ Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Jonathan.
- ² Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Shalmi.
- Brit. Mus. Add. 14,601 wrongly مسبع. The Vatican MS. has also Tonathan.
- 4 Or, as pointed in the text, Abbaya. Brit. Mus. Add. 14,601, fol. 162 a, col. 2, ./حباليه هم
 - ⁶ Lepsius, 25 years. ⁶ I. e. Ptolemy Soter II. Lepsius, 36 years.
 - ⁷ See the notes in Lepsius, p. 9 of the Tables. ⁸ Lepsius, 29 years.
- For the authorities and their opinions on this subject, see Clinton, Fasti Hellenici, vol. iii, p. 260. r

[II. 2.]

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Tiberius, 23 years. In the fifteenth year of his reign our Lord was baptised; and in the seventeenth year He suffered, died, rose again, and ascended to heaven 1.

Gaius (Caligula), 4 years.

Claudius, 14 years.

Nero, 14 years. [alla]

Vespasian, 10 years. Immediately after he came to the throne, he sent his son Titus against Jerusalem, and he besieged it for two years, until he uprooted it and destroyed it.

Titus, 2 years.

Domitian, 15 years.

Trajan, 20 years². John, the son of Zebedee, lived until the seventh year of his reign.

Hadrian, 20 years.

Antoninus, 20 years 3.

Verus, 20 years 4.

Commodus, 14 years 5.

Severus, 20 years 6.

The house of Antoninus.

Alexander the son of Mammaea, 13 years.

Maximinius and Gordianus, 9 years.

Philip and Gallus, 10 years.

Valerianus and Gallius (Gallienus), 15 years 7.

Claudius and Tacitus, 16 years 8.

Diocletian and those that were with him, 20 years.

Constantine, 33 years 9.

¹ For the various opinions on this subject, see Clinton, Fasti Romani, vol. i, p. 12.

² He reigned 19 years (A.D. 99-117). Solomon probably includes the reign of Nerva, 1 year.

⁸ He reigned 23 years (A.D. 139-161).

⁴ See Clinton, Fasti Romani, vol. i, p. 846.

⁵ He reigned 12 years (A.D. 181-192).
⁶ He reigned 18 years (A.D. 194-211).

⁷ Philip reigned A.D. 245-249, i.e. 5 years. Decius came next and reigned 2 years. Gallus reigned 1 year, A.D. 252.

Claudius reigned 2 years, A.D. 269-270; and Tacitus died A.D. 276.

[•] He reigned 31 years, A.D. 307-337.

THE KINGS OF THE PERSIANS FROM SHÂBÔR (SAPOR) THE SON OF HORMIZD 1.

In the fourth year of Constantine Caesar the Victorious, Shâbôr reigned in Persia 70 years. []

Ardashîr his brother, 20 years.

Vahrân (Bahrâm) and Shâbôr, the sons of Ardashîr, 20 years.

Yazdagerd, the son of Shabor, 20 years.

Vahrân (Bahrâm), the son of Yazdagerd, 20 years.

Pêrôz, the son of Yazdagerd, 27 years.

Balâsh, the son of Pêrôz, 4 years.

Kawâd, the son of Pêrôz, 41 years.

Chosrau, the son of Kawad, 47 years.

Hormizd, the son of Chosrau, 12 years.

From Shâbôr to this fifteenth year of Chosrau the son of Hormizd, in which he destroyed Dârâ 2, is three hundred and six years. The sum of all the years from Adam to this fifteenth year of Chosrau the conqueror, which is the nine hundred and sixteenth year of the Greeks 3, is 5861 years. From Adam to the Crucifixion is 5280 years. The whole of the Jewish economy therefore, from the time they went out of Egypt until Jerusalem was destroyed by Titus, was 1601 years. From Abraham to this year is 2031 years.

OF THE YEARS THAT HAVE PASSED AWAY FROM THE WORLD.

From Adam to the Flood was 2262 years. From the Flood to Abraham was 1015 years. From Abraham to [an] the Exodus of the people from Egypt was 430 years. From the Exodus of the people by the hand of Moses to Solomon and the building of the Temple was 400 years. From Solomon to the first Captivity, which Nebuchadnezzar led away captive, was 495 years. From the first Captivity to the prophesying of Daniel was 180 years. From the prophesying of Daniel to the Birth

¹ For a list of the Sasanian kings see Nöldeke, Geschichte der Perser und Araber zur Zeit der Sasaniden, p. 436 a; and Marsden, Numismata Orientalia, pt. i, p. 437.

² Schoenfelder, p. 86, quo hoc genus expirat! See Nöldeke, Geschichte der Perser und Araber, pp. 239, 290 sqq.; Assemânî, Bibl. Orient., t. ii, p. 62.

³ I. e. A.D. 604. Nöldeke, Geschichte der Perser und Araber, p. 436 a.

of our Lord was 483 years. All these years make 5345 years. From Alexander to our Lord was 303 years. From our Lord to Constantine was 341 years. In the year 438 of Alexander the Macedonian, the kingdom of the Persians had its beginning 2. Know, O my brother readers, that from the beginning of the creation of Adam to Alexander was 5180 years.

CHAPTER LIII 3.

OF THE END OF TIMES AND THE CHANGE OF KINGDOMS 4; FROM THE BOOK OF METHODIUS, BISHOP OF ROME 5.

In this seventh and last millennium will the kingdom of the Persians be destroyed. In it will the children of Ishmael go forth from the wilderness of Yathrib (al-Medînah), and they will all come and be gathered together in Gibeah of Ramah, and there shall the fat ones of the kingdom of the Greeks, who destroyed the kingdoms of the Hebrews and the Persians, be destroyed by Ishmael, the wild ass of the desert; for in wrath shall he be sent against the whole earth, against man and beast and trees, and it shall be a merciless chastisement. It is not [because God loves them that He has allowed them to enter into the kingdoms of the Christians, but by reason of the iniquity and sin which is wrought by the Christians, the like of which has never been wrought in any one of the former generations. They are mad with drunkenness and anger and shameless lasciviousness; they have intercourse with one another wickedly, a man and his son committing fornication with one woman, the brother with his brother's wife, male with male, and female with female, contrary to the law of nature and of Scripture, as the blessed Paul has said, 'Male with male did work shame, and likewise also the



¹ I can only make 5265 years.

² It should be 'in the year 538,' as the Sasanian dynasty was founded by Ardashîr I in A.D. 226.

⁸ In the Oxford MS. chap. liv, fol. 191 b.

⁴ See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 53; and the revelation to Methodius in prison, edited by Brant, Basel, 1516, 4to, pp. 1-80.

⁸ Solomon has made a slip here: Methodius was bishop of Olympus and Tyre, but never of Rome.

women did work lewdness, and, contrary to nature, had intercourse with one another 1.' Therefore they have brought upon themselves the recompense of punishment which is meet for their error, women as well as men, and hence God will deliver them over to the impurity of the barbarians, that their wives may be polluted by the sons of pollution, and men may be subjected to the yoke of tribute; then shall men sell everything that they have and give it to them, but shall not be able to pay the debt of the tribute, until they give also their children to them into slavery. And the tyrant shall exalt himself until he demands tribute and poll-tax from the dead that lie in the dust, first oppressing the orphans and defrauding the widows. They will have no pity upon the poor, nor will they spare the miserable; they will not relieve the afflicted; they will smite the grey hairs of the aged, despise the wise, and honour fools; they will mock at those who frame laws, and the little shall be esteemed as the great, and the despised as the honourable; their words shall cut like swords, [as and there is none who shall be able to change the persuasive force of their words. The path of their chastisement shall be from sea to sea, and from east to west, and from north to south, and to the wilderness of Yathrib. In their latter days there shall be great tribulation, old men and old women hungering and thirsting, and tortured in bonds until they account the dead happy. They will rip up the pregnant woman, and tear infants away from their mothers' bosoms and sell them like beasts, and those that are of no use to them will they dash against the stones. They will slay the priests and deacons in the sanctuary, and they will lie with their wives in the houses of God. They will make clothes for themselves and their wives out of the holy vestments, and they will spread them upon their horses, and work impurity upon them in their beds. They will bring their cattle into the churches and altars, and they will tie up their dogs by the shrines of the saints. In those days the spirit of the righteous and of them that are well versed in signs will be The feeble will deny the true faith, the holy Cross, and the life-giving mysteries; and without compulsion many will deny Christ, and become rebels and slanderers and boasters, denying the faith. With this chastisement shall the Christians be tried. For at that

¹ Rom. i. 26, 27.

time the righteous, the humble, the peaceful and the gentle will not be sought after, but liars and slanderers and accusers and disturbers and the obscene and those who are destitute of mercy, and those who scoff at their parents and blaspheme the life-giving mysteries. And the true believers shall come into troubles [and persecutions until they despair of their lives. Honour shall be taken away from the priests, and the pastors shall become as the people. When the measure of their (i. e. the Ishmaelites') victory is full, tribulation will increase, and chastisement will be doubled upon man and beast. And there shall be a great famine, and the dead bodies of men shall lie in the streets and squares without any one to bury them, and (just) reckoning shall vanish and disappear from the earth. And men shall sell their brass and their iron and their clothes, and shall give their sons and their daughters willingly to the heathen. A man shall lie down in the evening and rise in the morning, and shall find at his door two or three exactors and officers to carry off by force 1; and two or three women shall throw themselves upon one man and say, 'We will eat our own bread, and wear our own apparel, only let us take refuge beneath thy skirts 2.' When men are oppressed and beaten, and hunger and thirst, and are tormented by that bitter chastisement; while the tyrants shall live luxuriously and enjoy themselves, and eat and drink, and boast in the victory they have won, having destroyed nations and peoples, and shall adorn themselves like brides, saying, 'The Christians have neither a God nor a deliverer;' then all of a sudden there shall be raised up against them pains like those of a woman in childbirth; and the king of the Greeks shall go forth against them in great wrath, and he shall rouse himself like a man who has shaken off his wine. He shall go forth against them from the sea of the Cushites, and shall cast the sword and destruction into the wilderness of Yathrib and into the dwelling-place [acr) of their fathers. They shall carry off captive their wives and sons and daughters into the service of slavery, and fear of all those round about them shall fall upon them, and they shall all be delivered into the hand of the king of the Greeks, and shall be given over to the sword and to captivity and to slaughter, and their latter subjection shall be one hundred times more severe than their

¹ I have omitted with MS. C.

³ Isa. iv. 1.

(former) yoke. They shall be in sore tribulation from hunger and thirst and anxiety; they shall be slaves unto those who served them, and bitter shall their slavery be. Then shall the earth which has become desolate of its inhabitants find peace, and the remnant that is left shall return every man to his own land and to the inheritance of his fathers; and men shall increase like locusts upon the earth which was laid waste. Egypt shall be ravaged, Arabia shall be burnt with fire, the land of Hebron shall be laid waste, and the tongue of the sea shall be at peace. All the wrath and anger of the king of the Greeks shall have full course upon those who have denied Christ. And there shall be great peace on earth, the like of which has not been from the creation of the world until its end; for it is the last peace. And there shall be great joy on earth, and men shall dwell in peace and quiet; convents and churches shall be restored, cities shall be built, the priests shall be freed from taxes, and men shall rest from labour and anxiety of heart. They shall eat and drink; there shall be neither pain nor care; and they shall marry wives and beget children during that true peace. Then shall the gates of the north be opened, and the nations shall go forth that were imprisoned there by Alexander the king. [and]

CHAPTER LIV1.

OF GOG AND MAGOG, WHO ARE IMPRISONED IN THE NORTH.

WHEN Alexander was king and had subdued countries and cities, and had arrived in the East, he saw on the confines of the East those men who are of the children of Japhet. They were more wicked and unclean than all (other) dwellers in the world; filthy peoples of hideous appearance, who ate mice and the creeping things of the earth and snakes and scorpions. They never buried the bodies of their dead, and they ate as dainties the children which women aborted and the after-birth. People ignorant of God, and unacquainted with the power of reason, but who lived in this world without understanding like ravening beasts. When Alexander saw their wickedness, he called God to his aid, and he gathered together and brought them and their wives and children, and



¹ In the Oxford MS. chap. lv, fol. 197 a. See Brant's edition of Methodius, p. 20.

made them go in, and shut them up within the confines of the North. This is the gate of the world on the north, and there is no other entrance or exit from the confines of the world from the east to the north. And Alexander prayed to God with tears, and God heard his prayer and commanded those two lofty mountains which are called 'the children of the north,' and they drew nigh to one another until there remained between them about twelve cubits. Then he built in front of them a strong building, and he made for it a door of brass, and anointed it within and without with oil of Thesnaktis 1, so that if they should unable to move it; and if they wished to melt it with fire, it would quench it; and it feared neither the operations of devils nor of sorcerers, and was not to be overcome (by them). Now there were twenty-two kingdoms imprisoned within the northern gate, and their names are these: Gôg, Mâgôg, Nâwâl, Eshkěnâz³, Děnaphar⁴, Paktayê, Wělôtayê⁵, Humnâyê, Parzâyê, Daklâyê, Thaubĕlâyê, Darmĕţâyê, Kawkĕbâyê, Dog-men (Cynocephali), Emděrâthâ, Garmîdô', Cannibals7, Therkâyê, Ålanayê, Pîsîlôn, Denkayê 8, Saltrayê 9. At the end of the world and at the final consummation, when men are eating and drinking and marrying wives, and women are given to husbands; when they are planting vineyards and building buildings, and there is neither wicked man nor

¹ Bar Bahlûl, Brit. Mus. Add. 2441, fol. 395 a, col. 2: مبح هن مرابع عند العبد ال عُولَ منهُ السَّدُ الذي رَدَمَهُ علي ياجُوج وماجُوج. [د] في استَل صاحب لمُصلحها على المُوج The MSS. have فيحب but we should read منوجع.

⁸ C, Eshkin.

⁵ C. Ladáyé: A omits the name. B. Tuklávé.

A, C have: Kaukěbáyé, Emrartá, Garmídó, Cannibals, Dog-men (Cynocephali). 8 B, Dunkayé.

B. Saltdye.—Some of these names are biblical, e.g. Gog, Magog, and Ashkenaz. Of the others many are doubtless corrupt, as the variants shew, but a few are easily recognisable; e.g. Paktáyé, the people of Πακτύη in the Thracian Chersonesus; Humnayé = Hunnayé, المحتمة, the Huns, Odrvoi; Therkayé, the Thracians, Opakes; and Aldndye, the Alani, 'Alaroi, 1.3 U.

adversary, on account of the assured tranquillity and certain peace; suddenly the gates of the north shall be opened and the hosts of the nations that are imprisoned there shall go forth. The whole earth shall tremble before them, and men shall flee and take refuge in the mountains and in caves and in burial places and in clefts of the earth; and they shall die of hunger, and there will be none to bury them, by reason of the multitude of afflictions which they will make men suffer. They will eat the flesh of men and drink the blood of animals; they will devour the creeping things of the earth, and hunt for serpents and scorpions and reptiles that shoot out venom, and eat them. will eat dead dogs and cats 1, and the abortions of women with the after-birth; they will give mothers the bodies of their children to cook, and they will eat them before them without shame. [are] They will destroy the earth, and there will be none able to stand before them. After one week of that sore affliction, they will all be destroyed in the plain of Joppa², for thither will all those (people) be gathered together, with their wives and their sons and their daughters; and by the command of God one of the hosts of the angels will descend and will destroy them in one moment.

CHAPTER LV3.

OF THE COMING OF THE ANTICHRIST, THE SON OF PERDITION.

IN a week and half a week 4 after the destruction of these wretches shall the son of destruction appear. He shall be conceived in Chorazin, born in Bethsaida, and reared in Capernaum. Chorazin shall exult because he was conceived in her, Bethsaida because he was born in her, and Capernaum because he was brought up in her; for this reason our Lord proclaimed Woe to these three (cities) in the Gospel 5. As soon as the son of perdition is revealed, the king of the Greeks will go up and stand upon Golgotha, where our Lord was crucified; and he will set the royal crown upon the top of the holy Cross, upon which our Lord was

¹ The text has weasels (اَعْمُتُ = $\gamma a \lambda \hat{\eta}$), glossed by cats (مُعْمُ, a word of unknown origin).

[&]quot; So B, C عموا; but A has Nôphê, تفعل

⁸ In the Oxford MS. chap. lvi, fol. 198 b.

⁶ See Migne, *Dict. des Apoc.*, ii, col. 618.

[II. 2.]

8 Matt. xi. 21.

crucified; and he will stretch out his two hands to heaven, and will deliver over the kingdom to God the Father. The holy Cross will be taken up to heaven, and the royal crown with it; and the king will die immediately. The king who shall deliver over the kingdom to God will be descended from the seed of Kûshath the daughter of Pîl, the king of the Ethiopians; for Armelaus (Romulus) the king of the Greeks took Kûshath to wife, and the seed of the Ethiopians was mingled with that of the Greeks. From this seed shall a king arise who shall deliver the kingdom over to God, as the blessed David has said, 'Cush will deliver the power to God 1.' When the Cross is raised up to heaven, [straightway shall every head and every ruler and all powers be brought to nought, and God will withdraw His providential care from the earth. The heavens will be prevented from letting fall rain, and the earth from producing germs and plants; and the earth shall remain like iron through drought, and the heavens like brass. Then will the son of perdition appear, of the seed and of the tribe of Dan; and he will shew deluding phantasms, and lead astray the world, for the simple will see the lepers cleansed, the blind with their eyes opened, the paralytic walking, the devils cast out, the sun when he looks upon it becoming black, the moon when he commands it becoming changed, the trees putting forth fruit from their branches, and the earth making roots to grow. He will shew deluding phantasms (of this kind), but he will not be able to raise the dead. He will go into Jerusalem and will sit upon a throne in the temple saying, 'I am the Christ;' and he will be borne aloft by legions of devils like a king and a lawgiver, naming himself God, and saying, 'I am the fulfilment of the types and the parables.' He will put an end to prayers and offerings, as if at his appearance prayers are to be abolished and men will not need sacrifices and offerings along with him. He becomes a man incarnate by a married woman of the tribe of Dan. When this son of destruction becomes a man, he will be made a dwelling-place for devils, and all Satanic workings will be perfected in him. There will be gathered together with him all the devils and all the hosts of the Indians; and before all the Indians and before [all men will the mad Jewish nation believe in him, saying, 'This is the

¹ Ps. lxviii. 31.

121

Christ, the expectation of the world.' The time of the error of the Antichrist will last two years and a half, but others say three years and six months. And when every one is standing in despair, then will Elijah (Elias) come from Paradise, and convict the deceiver, and turn the heart of the fathers to the children and the heart of the children to the fathers; and he will encourage and strengthen the hearts of the believers.

CHAPTER LVI1.

OF DEATH AND THE DEPARTURE OF THE SOUL FROM THE BODY.

THE foundation of all good and precious things, of all the greatness of God's gifts, of His true love, and of our arriving in His presence, is Death. Men die in five ways. Naturally; as David said, 'Unless his day come and he die,' alluding to Saul². Voluntarily; as when Saul killed himself in the battle with the Philistines. By accident; such as a fall from a roof, and other fatal accidents. By violence, from devils and men and wild beasts and venomous reptiles. By (divine) chastisement; as the flood in the days of Noah, and the fire which fell upon the Sodomites, and other such like things. But (side by side) with all these kinds of fatalities runs the providence of God's government, which cannot be comprehended by the creatures, restraining (them) where it is meet (to restrain), and letting (them) loose where it is fitting (to let loose). This government is not comprehended in this world, neither by angels nor by men; but in the world which is to come all rational beings will know it. When the soul goes forth from [a] the body, as Abba Isaiah says, the angels go with it: then the hosts of darkness go forth to meet it, seeking to seize it and examine it, if there be anything of theirs in it. Then the angels do not fight with them, but those deeds which the soul has wrought protect it and guard it, that they come not near it. If its deeds be victorious, then the angels sing praises before it until it meets God with joy. In that hour the soul forgets every deed of this world. Consequently, no one who does not obtain remission (of sins) in this world can be free from the penalty of examination in that day. Not that there is torture or pleasure or recompense before the

¹ In the Oxford MS. chap. lvii, fol. 200 a.

² 1 Sam. xxvi. 10.

resurrection; but the soul knows everything that it has done whether of good or evil.

As to where the souls abide from the time they leave their bodies until the resurrection, some say that they are taken up to heaven, that is, to the region of spirit, where the celestial hosts dwell. Others say that they go to Paradise, that is, to the place which is abundantly supplied with the good things of the mystery of the revelations of God; and that the souls of sinners lie in darkness in the abyss of Eden outside Paradise. Others say that they are buried with their bodies; that is to say, as the two were buried in God at baptism, so also will they now dwell in Him until the day of the resurrection. Others say that they stand at the mouth of the graves and await their Redeemer; that is to say, they possess the knowledge of the resurrection of their bodies. Others say that they are as it were in a slumber, [because of the shortness of the time; for they point out in regard to them that what seems to us a very long time is to them as a momentary nod (or wink) in its shortness 1. And just as he that is sunk in slumber departs from the life of this world, and yet does not arrive at absolute mortality, so also are they in an intermediate knowledge which is higher than that of this world, and yet attain not to that which is after the resurrection. Those who say that they are like an infant which has no knowledge, shew that they call even the knowledge of the truth ignorance in comparison with that knowledge of the truth which shall be bestowed upon them after the resurrection.

That the souls of the righteous pray, and that their prayers assist those who take refuge with them, may be learned from many, especially from Mâr Theodore in his account of the blessed Thecla. Therefore it is right for those who have a holy man for a friend, to rejoice when he goes to our Lord in Paradise, because their friend has the power to help them by his prayers. Like the blind disciple of one of the saints mentioned in the Book of the Paradise, who, when his master was dying, wept bitterly and said, 'To whose care dost thou leave the poor blind man?' And his master encouraged him, and said to him, 'I believe in God that, if I find mercy in His sight, at the end of a week thou wilt see;' and

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 322-323.

after some days he did see. The souls of the righteous also hold spiritual conversation with each other, according to the Divine permission and command which moves them to this by necessary causes. Neither those who have departed this life in the flesh are hindered from this (intercourse), [are] nor those who are still clad in their fleshly garments, if they live their life in them holily.

CHAPTER LVII 1.

OF THE QUICKENING AND THE GENERAL RESURRECTION, THE CONSUMMATION OF THE MATERIAL WORLD AND THE BEGINNING OF THE NEW WORLD.

AFTER Elijah comes and conquers the son of destruction, and encourages the believers, for a space and a time which is known to God alone, there will appear the living sign of our Lord's Cross, honoured and borne aloft in the hands of the Archangel Gabriel. Its light will overpower the light of the sun, to the reproach and putting to shame of the infidels and the crucifying Jews. As soon as the life-giving Cross appears before our Lord, as the Doctor saith, 'His victory comes before Him,' etc., then a powerful light will fill the whole vaulted space between the heavens and the earth, the radiance and light whereof will be above all (other) lights; and suddenly will the mighty sound of the first trumpet of the Archangel be heard, concerning which our Lord said, 'At midnight there will be a cry, "Behold the Bridegroom cometh, go ye forth to meet Him²." At this trumpet the sun shall become dark, the moon shall not display its light, the stars shall drop from the heavens like leaves, and the powers of the heavens shall be moved. The earth shall totter and tremble, the mountains and hills shall melt, the sea shall be disturbed and shall cause terrible sounds to be heard. The rivers [shall submerge the earth, the trees shall be uprooted, buildings shall fall, towns and villages shall be overturned, and high walls and strong towers shall be thrown down. The wild beasts and cattle and fowl and fish shall come to an end and perish; and everything shall be destroyed, except a few human beings who

¹ In the Oxford MS. chap. lviii, fol. 202 b.

² Matt. xxv. 6.

shall remain alive, and whom the resurrection shall overtake, of whom Paul has said, 'We who are left shall not overtake them that sleep',' meaning to say that those who are found alive at the time of the resurrection will not sleep the sleep of death; as the apostle says again, 'Behold I tell you a mystery; we shall not all sleep, but we shall all be changed'.' As touching the heavens, some say that they will be rent, and that the waters which are above the firmament will descend, for it is not possible for the substance of water to pass through the substance of the firmament. Others say that as water passes through a tree or a piece of pottery, and sweat through the skin, so also will men enter into heaven and not be prevented, and (in like manner too) will the waters descend from above. Others say that the firmament will be rolled up like the curtain of a tent.

The second trumpet is that at the sound of which the firmament will be opened, and our Lord will appear from heaven in splendour and great glory. He will come down with the glory of His divinity as far as two-thirds of the distance between the firmament and the earth, whither Paul ascended in the spirit of revelation 3. He will then make an end of the son of perdition, and destroy him body and soul, and He will hurl Satan and the devils into Gehenna.

The third trumpet is the last, at which the dead will rise, [310] and the living be changed, as the blessed Paul says, 'Swiftly, as in the twinkling of an eye, at the last trumpet when it sounds; and the dead shall rise without corruption, and we shall be changed '.' So swiftly and speedily will the resurrection of all men be wrought, according to the spiritual nature of the new world. For the swiftness of the resurrection will surpass the swiftness of understanding, and the spiritual hosts alone see and know in what manner it will take place, every man being suddenly found standing in his spirituality. Some men therefore have a tradition that the resurrection of the righteous and the just and the believers will precede that of other men, who are remote from the true faith; but according to the opinion of the truthful and of people generally, the resurrection of the

¹ Solomon is quoting ɪ Thes. iv. ɪ 5 (Pĕshîṭtâ): مككمُ رَضُ وِنْدَتِهُ الْأَنْ مِصْكُونَةُ وِمِكُ الْ يَوْنَةُ وَنِّهُ مِنْ اللَّهُ وَنِّهُ وَمِنْ اللَّهُ وَنِّهُ وَمِنْ اللَّهُ وَنِّهُ وَمِنْ اللَّهُ وَمِنْ مُنْ اللَّهُ وَمِنْ اللَّالِمُ اللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَمِنْ مُنْ اللَّهُ عَلَّا اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِي مُنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِي مُنْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَالَّالِمُ اللَّهُ وَلَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَّالَّالِمُ اللَّهُ وَاللَّا اللَّهُ وَالّ

whole human race will take place quicker than lightning and than the twinkling of an eye; from the generation of Adam to the latest generation they shall rise at the last trumpet. And though, according to the opinion of the Expositor 1, many sounds will be heard on that night, each one of which is a sign of what will happen, yet, according to the consent of the greater part of the expositors and of Scripture, three distinct trumpets will sound by which the whole work of the resurrection will be completed and finished. Michael the expositor and exegete, however, says otherwise in the book of Questions², speaking as follows: 'The world will not pass away and be dissolved before the vivification of the dead, but the coming of our Lord will be seen first of all, who will come with the spiritual hosts; and immediately our Lord's power will compel the earth to give up the parts of the bodies of men who have been slain and have become dust and ashes within it; and there will be a making ready and preparation of the souls to receive their bodies all together. If, before the vivification of the dead [and], the world and all that is therein were to pass away, from whence pray would the dead rise? Those who say that the world will pass away before the vivification of the dead are fools and simpletons; for Christ will not make the world pass away before the vivification of the dead, but He will first of all raise the dead, and men will see with their eyes the passing away of the world, the uprooting of the elements, and the destruction of the heavens and the earth and the sun and the moon and the stars; and from here sorrow will begin to reign in the mind of the wicked, and endless joy in the mind of the righteous.'

CHAPTER LVIII3.

OF THE MANNER AND STATE IN WHICH MEN WILL RISE IN THE DAY OF THE RESURRECTION.

ALL classes and conditions of men will rise from the dead in the state of the perfect form of Christ, about thirty-three years of age, even as our

¹ Probably Theodore of Mopsuestia.

² See Assemânî, Bibl. Orient., t. iii, pt. i, p. 147; Hoffmann, Opusc. Nest., p. xxi.

In the Oxford MS. chap. lix, fol. 204 b.

Redeemer rose from the grave. We shall rise with all our limbs perfect. and with the same constitutions, without addition or diminution. Some say that the hair and nails and prepuce will rise, and some say they will not; as if they were superfluous for the completion of the nature of Some say concerning the resurrection that a likeness only will rise, without parts and without the composition of the limbs of man; a mere similitude of hands and feet and hardness of bones. Others sav that the whole man will be cast into one crystalline substance, and that all his parts will be mingled together; and they do not grant him an ordered arrangement of composition. Others say that the vessels [alpha] which are inside the belly, such as the bowels, liver, etc., will not rise; but they err and stray from the truth, and do not understand that if one of the parts of the body perish, it is not perfect. For Paul shewed plainly and laid down an example of the resurrection in the grain of wheat: just as that grows up entire with its glory, without any portion of it having perished, even so we; for the whole man shall rise with all his limbs and parts, and ordered in his composition as now, only having acquired purification from the humours. And this is not surprising, that if an earthen vessel acquires firmness and lightness when it goes into the fiery furnace, without any change taking place in its shape or form, but is lightened of its heaviness and density, whilst it preserves its shape uninjured; so also should the Holy Spirit burn us in the furnace of the resurrection and drive forth from us all the foul material of the present (life), and clothe us with incorruptibility. 'It is sown an animal body; it rises a spiritual body 1.' We shall neither see nor hear with all our bodily members, although some men have thought that the whole man will be sight and hearing; but we shall carry out action with these same usual limbs, if it happen to be necessary; although we shall not there need speech and conversation with one another, because each other's secrets will be revealed to us.

The things which certain stupid men invent, who indulge their fancy, and give bodily form to the punishment of sinners and the reward of the just and righteous, [a.e.] and say that there is at the resurrection a reckoning and a pair of scales, the Church does not receive; but each

¹ I Cor. xv. 44.

one of us carries his light and his fire within him, and his heaviness and his lightness is found in his own nature. Just as stone and iron naturally possess the property of falling to the earth, and as the air naturally ascends upward on account of its rarity and its lightness; so also in the resurrection, he that is heavy and lying in sins, his sins will bring him down; and he that is free from the rust of sin, his purity will make him rise in the scale. And our Lord will ascend to heaven, and the angels (will go) before Him like ambassadors, and the just and the righteous will be upon His right hand and His left, and the children behind Him in the form of the life-giving Cross.

CHAPTER LIX1.

OF THE HAPPINESS OF THE RIGHTEOUS AND THE TORMENT OF SINNERS, AND IN WHAT STATE THEY ARE THERE.

It is right for us to know and explain how those suffer, who suffer in Gehenna. If they do suffer, how can we say that they are impassible? and if they do not suffer, then there is no torture for sinners; and if there be no torture for sinners in proportion to their sins, neither can there be happiness for the righteous as a reward for their labours. The suffering wherewith the Fathers say that sinners will suffer in Gehenna is not one that will pain the limbs, such as the blows of sticks, the mutilation of the flesh, and the breaking of the bones, but one that will afflict the soul, such as grief for the transgression of what is right, repentance for shameful deeds, and banishment from one to whom he is bound [in love and for whom his affection is strong. For in the resurrection we shall not be without perception, like the sun which perceives not his splendour, nor the moon her brilliancy, nor the pearl its beauty; but by the power of reason we shall feel perfectly the delight of our happiness or the keen pain of our torture. So then by that which enables the righteous to perceive the pleasure of their happiness, by that selfsame thing will the wicked also perceive the suffering of their torment; (that is) by the power capable of receiving pleasure, which is the intelligence. Hence it is right for us to be certain that intelligence will not be taken

[II. 2.]

¹ In the Oxford MS. chap. lx, fol. 205 b.

away from us, but it will receive the utmost purification and refinement. The glorious and good things of the world which is to come are not to be compared with those of this world; for if all the glorious and good things and delights of this world were given to us in the world which is to come, we should look upon them as hateful and abominable, and they would not be able to give us pleasure or to gladden us; and our nature by the blessedness of its immortality would be exalted above all their glory and desirability. And if all the torments and afflictions and troubles of this world were brought near to us in the world which is to come, the pain of them would make no impression upon our immortal and immutable nature. Hence the pleasure of that world is something beyond all comparison more glorious and excellent and exalted than those of this world; and the torment of yonder is likewise something beyond all comparison more severe and more bitter than any that is here.

It is also right for us to explain the quality of the light of the righteous. The light of the righteous is not of a natural origin like this elemental light (of ours), but some of the light of our Lord—whose splendour surpasses ten thousand suns—is diffused and shed upon them. [An] Each saint shines in proportion to his purity, and holiness and refinement and sincerity, as the blessed Paul has said, 'One star surpasseth another in glory, so also is the resurrection of the dead 1.' And although all the saints will be happy in one kingdom, yet he who is near to the King or the Bridegroom will be separated from him whose place is at the end of the guest-chamber, even though his place be in the same chamber. So also with the sinners in Gehenna; their sentence will not be alike, for in proportion to the sin of each will be his torment. And as the light of the sun is not to be compared with the light of the moon, nor is the light of the moon like that of the stars, so also will the happiness of the righteous be, although the name and honour of righteousness be laid upon and spread over all of them. And as the light of our Lord's humanity will pass over all our limbs without distinction, and take the place of dress and ornament for us, so also with all our members shall we perceive the suffering and torment of Gehenna. The festal garments which our Lord has prepared for His saints, the children

¹ I Cor. xv. 41, 42.

of light, are impassibility; and the filthy garments which hinder us from entering into the spiritual bridal-chamber are the passions. In the new world there will be no distinctive names for ranks and conditions of human beings; and as every name and surname attributed to God and the angels had its origin from this world, and names for human beings were assigned and distributed by the government of this world, in the world of spiritual and intellectual natures there will be [and] neither names nor surnames among them, nor male nor female, nor slave nor free, nor child nor old man, nor Ethiopian nor Roman (Greek); but they will all rise in the one perfect form of a man thirty-three years of age, as our Lord rose from the dead. In the world to come there will be no companies or bands but two; the one of the angels and the righteous, who will mingle and form one Church, and the other of the devils and sinners in Gehenna.

CHAPTER LX1.

WHETHER MERCY WILL BE SHEWN TO SINNERS AND THE DEVILS IN GEHENNA, AFTER THEY HAVE BEEN TORMENTED AND SUF-FERED AND BEEN PUNISHED, OR NOT? AND IF MERCY IS TO BE SHEWN TO THEM, WHEN WILL IT BE?

Some of the Fathers terrify us beyond our strength and throw us into despair; and their opinion is well adapted to the simple-minded and trangressors of the law. Others of them encourage us and bid us rely upon Divine mercy; and their opinions are suitable and adapted to the perfect and those of settled minds and the pious. In the 'Book of Memorials' it is thus written: 'This world is the world of repentance, but the world which is to come is the world of retribution. As in this world repentance saves until the last breath, so in the world to come justice exacts to the uttermost farthing. And as it is impossible to see here strict justice unmingled with mercy, so it is impossible to find there strict justice mingled with mercy.' [Man] Mâr Isaac says thus: 'Those who are to be scourged in Gehenna will be tortured with stripes of

¹ Some portions of this chapter have been translated by Assemânî, *Bibl. Orient.*, t. iii, pt. i, pp. 323-324. See also Schoenfelder's translation, pp. 99, 100. In the Oxford MS. chap. lxi, fol. 208 a.

loye; they who feel that they have sinned against love will suffer harder and more severe pangs from love than the pain that springs from fear.' Again he says: 'The recompense of sinners will be this: the resurrection itself will be their recompense instead of the recompense of justice; and at the last He will clothe those bodies which have trodden down His laws with the glory of perfection. This act of grace to us after we have sinned is greater than that which, when we were not, brought our nature into being.' Again he says: 'In the world which is to come grace will be the judge and not justice.' Mar Theodore the Expositor says: 'Those who have here chosen fair things will receive in the world to come the pleasure of good things with praises; but the wicked who have turned aside to evil things all their life, when they are become ordered in their minds by penalties and the fear that springs from them, and choose good things, and learn how much they have sinned by having persevered in evil things and not in good things, and by means of these things receive the knowledge of the highest doctrine of the fear of God, and become instructed to lay hold of it with a good will, will be deemed worthy of the happiness of the Divine liberality. For He would never have said, "Until thou payest the uttermost farthing," unless it had been possible for us to be freed from our sins through having atoned for them by paying the penalty; neither would He have said, "he shall be beaten with many stripes," or "he shall be beaten with few stripes," unless it were [ame] that the penalties, being meted out according to the sins, should finally come to an end.' These things the Expositor has handed down in his books clearly and distinctly.

So also the blessed Diodorus, who says in the 'Book of the Dispensation':' 'A lasting reward, which is worthy of the justice of the Giver, is laid up for the good, in return for their labours; and torment for sinners, but not everlasting, that the immortality which is prepared for them may not be worthless. They must however be tormented for a short time, as they deserve, in proportion to the measure of their iniquity and wickedness, according to the amount of the wickedness of their deeds. This they will have to bear, that they suffer for a short time; but immortal and unending happiness is prepared for them. If it be then

¹ See Assemânî, Bibl. Orient., t. iii, pt. i, p. 29, and note 2.

that the rewards of good deeds are as great (in proportion to them) as the times of the immortality which are prepared for them are longer than the times of the limited contests which take place in this world, the torments for many and great sins must be very much less than the greatness of mercy. So then it is not for the good only that the grace of the resurrection from the dead is intended, but also for the wicked; for the grace of God greatly honours the good, but chastises the wicked sparingly.'

Again he says: 'God pours out the wages of reward beyond the measure of the labours (wrought), and in the abundance of His goodness He lessens and diminishes the penalty of those [who are to be tormented, and in His mercy He shortens and reduces the length of the time. But even thus He does not punish the whole time according to (the length of) the time of folly, seeing that He requites them far less than they deserve, just as He does the good beyond the measure and period (of their deserts); for the reward is everlasting. It has not been revealed whether the goodness of God wishes to punish without ceasing the blameworthy who have been found guilty of evil deeds (or not), as we have already said before.

But if punishment is to be weighed out according to sin, not even so would punishment be endless. For as regards that which is said in the Gospel, 'These shall go away into everlasting punishment, but the righteous into life eternal';' this word 'eternal' (lɛ-'alam) is not definite: for if it be not so, how did Peter say to our Lord, 'Thou shalt never wash my feet',' and yet He washed him? And of Babylon He said, 'No man shall dwell therein for ever and ever', and behold many generations dwell therein. In the 'Book of Memorials' he says: 'I hold what the most celebrated of the holy Fathers say, that He cuts off a little from much. The penalty of Gehenna is a man's mind; for the punishment

¹ Reading with the Vatican MS. instead of

^{*} Reading Land for Land.

This sentence, from ho ho ho it to lie is, seems to me to be untranslatable as it now stands.

⁴ Matt. xxv. 46.

⁵ John xiii. 8.

⁶ Isa. xiii. 20.

there is of two kinds, that of the body and that of the mind. That of the body is perhaps in proportion to the degree of sin, and He lessens and diminishes its duration; but that of the mind is for ever, and the judgment is for ever.' But in the New Testament le-dlam is not without end. [see] To Him be glory and dominion and praise and exaltation and honour for ever and ever. Amen and Amen.

INDEX OF PROPER NAMES.

Aaron, pages 52, 53, 55, 56, Acco, 112. 58, 59, 60, 61, 62, 70, 74. Âb, viii. Abarbanel, 70. Abbâ Isaiah, 93, 131. Abbâyâ, 121. Abdî, 121. 'Abd-îshô', iii, 119. — the Catholicus, 119. Abdon, 67. 'Abdôn, 118. Abel, 25, 26, 27. Abêl-Měhôlâh, 70. Abgar, 96, 99, 109. Abijah, 68, 74. - one of the lxx, 121. Abilene, 88. Abimelech, 67. Abinadab, 68. Abiram, 60. Abiud, 75. Abîzan, 67. Abraham, 35, 36, 41; circumcises his household, 42; offers up Isaac, 43; his death and place of burial, 43; 47, 50, 52, 54, 74, 85, 95, 101, 123. Abraham the Catholicus, 116, 118. — one of the lxx, 121. Abrazon, 114. Abrios, 112. Abrîs, 116. Acacius, 117. Accad, 37.

Achaia, 104. Âchâr, 37. Achin, 75. Achshaph, 66. Achshklâyê, 38. Acrôn, 67. Adam, 4, 6, 7; his six hours' stay in Paradise, 6; crea- Akar, 105. tion of, 15; Jewish tra- Akdemônâyê, 38. dition about him, 15, 16, al-Ahwâz, 73, 111. 18; his sin, 21; cursed, al-Başrah, iii, 1. 23; expulsion from Pa- al-Bawazig, 1. radise, 23; his knowing al-'Irâk, iii, 111. Eve, 24; his age and al-Jabbûl, 106. death, 28, 30; his body al-Kôsh, v, 71. placed in the ark, 31; al-Madain, 117. 35, 41, 42, 45, 50, 65, al-Medînah, 124. 73, 85, 95, 123, 124, Alânâyê, 128. 135. Adar, 66. Addai, 99, 109, 114, 116. — one of the lxx, 120. Addi, 75. Adhâr, the month, vii, 78. Adhôrgîn, 84. Adiabene, 118. 120. Adullam, 66. Africa, 105. Aggai, 109, 114. Aggêl, 109. Ahab, 70, 71. Ahaz, 18, 74. Ahaziah, 68, 69.

Ahijah, 73.

Ahôr, 67. Ahwâz, 73, 111. Ahâ, 117. Ahâ-d'abû(hî), 116. Ahshîresh, 84, 120. Ai, 66. Akhlât, iii. Akak, 117. Alani, 128. Aleppo, 106, 108, 110. Alexander the Apostle, 113. Alexander the Great, ix, 72, 78, 97, 120, 124, 127, 128. Alexander, son of Mammaea, 122. Adonijah, one of the lxx, Alexandria, 72, 108, 111, 117. Alphaeus, 106, 113. Amalekites, 51, 60. Amaziah, 68, 69. Ambrosius, 116. 'Amêdîa, vi. Âmid, 109. Amittai, 70. Amlâkyâ, 48.

Amminadab, 74.

Ammonites, 67. Amnâ, 38. Amnê, 38. Amon, 68, 75. Amorites, 37, 65. Amos, 69, 75. Ampelius, 114. 'Amr, 113. Amram, 48. Ananias, 91, 107, 113. - one of the lxx, 121. Andrew, 104, 113. Andronicus, 67, 111, 114. Anianus, 68. Anikâm, 71. Anna, 76. Annunciation, the, 98. Anôsh, 118. Anshklâyê, 38. Antaradus, 106. Anțarțûs, 106. Antichrist, 5, 129, 131. Antioch, 104, 106, 111, 113, 115, 116. Antoninus, 122. Aphek, 66. Aphrem, 113. Apollos, 111, 114. Apostles, the, 5, 102, 109, 114. — names of the, 113. - fast of the, 104. - their lives and deaths, 103. week of the, iv. Apûrsam oil, 88. Arabia, 127. Arabs, 70. Ârâch, 37, 43. Arad, 66. Aram, 36, 74. Aramean language, 39, 99. Arameans, 99. Arbêl, 37, 43, 107, 118. Arbôl, 43.

Arbôth Moab, 65. Ardashîr, 123. Ardeshîr, 106. Aretas, 107. Aristarchus, 112. Aristobulus, 111, 114. Aristus, 107. Ark, the, 30. Arlam, 66. Armelaus, 130. Armenia, iii, 106, 117. Armenians, 38, 106. Arphaxar (Ārphaxad), 34, 36, 38, 41, 72, 74. ar-Raķķah, 107. Arsam, 121. Arsanes, 120. Arses, 120. Arshakh, 84. Ârsham, 120. Artabân, 84. Artahshisht, 84, 120. Artaschu, 106. Longimanus, Artaxerxes 120. - the Ruler, 120. 'Arûbhtâ, 99. Arwâd, 106. Arzôn, 117. Asa, 68, 74. Asâyê, 38. Ascalon, 70. Ascension, the, 11, 97, 100, 102, 105. Asher, 46. — tribe of, 105, 121. — the shepherd, 81. Ashîmôn, 51. Ashkěnaz, 38, 128. Ashtôn'âbôdan, 84. Asia, 104, 111. Asians, 38. Asklâyê, 38. Asshur, 36.

Assur-nadin-sumi, 70.

Assyria, 20, 36, 37, 71.

Assyrians, 36. Astha, 75. Asyncritus, 111, 114. Athaliah, 68. Athanasius, 100. — the Catholicus, 118. Athor-mes, 48. 'Atîkah, 119. Augustus, 121. Augustus Caesar, 86. Awânâ, 117. Azor, 75. Baalbek, 110, 113. Baal Peor, 63. Babai, 117. Babel, 37. Bâbôi, 117. Babylon, 37, 71, 72, 96, 120, 141. Babylonians, 71, 73. Baghdâd, 106,116,118,119. Bahrâm, 123. Baishân, 36, 113. Baithônâyê, 38. Balaam, 82. Balad, 117. Baladân, 84. Balâsh, 123. Balsam, 88. Bar-Abbâ, 94. Bar-Bahlûl, 73, 128. Bar-Bě'esh-shěmîn, 117. Bar-Hebraeus, iii, 48, 67, 105, 113, 120. Bar-Kubbâ, 114. Bar-Sarôshwai, 73. Bar-Saumâ, 119. Barak, 67. Barnabas, 110. — the watcher, 94. - one of the lxx, 113. Barshabba, 81, 113. Bartholomew, 106, 113. Baruch, 4, 81.

Barwar, ix.

Bâsâ. 120. Basil, 93; questions of, 93. Başrah, iii. 1. Bassorah, 1. Batharûn, 110. Batnân, 107. Bainâye, vii. Bawâzîg, 1. Baz, ix. Bâ-Zâbdâ, 20. Be'elmûth, 60. Beeri, 69. Beldaran, 85. Belus, 37. Benaiah, 121. Benjamin, 45, 46, 107. — one of the lxx, 121. Berachiah, 73. Beroea, 108. Bêth-'Âbê, 118. Bethel, 66, 69. Bêth-Horon, Upper, 72. Bêth-Hûzâyê, 111. Bethlehem, 80, 84, 85, 86. Bêth-Mautěbhê, 66. Bêth-Nûhâdrê, 117. Bethsaida, 104, 105, 129. Bethuel, 60. - the Aramean, 43. Bêth-Wâzîk, 1. Bêth-Zabdai, 20. Bildad, 44. Bilhah, 45. Bistorius, 112. Bithynians, 38. Boaz, 74. Book of Chronicles, 65. - of Chronography, 34. — of the Dispensation, 140, - of Memorials, 139, 140, 141. Bôzîyâ, 90, 91. Bush, the burning, 52. Buzi, 72. Byzantium, 104, 113. [II. 2.]

Caesarea, 103, 108, 111. Caiaphas, 94, 99. Cain, 25, 26; his daughters, 27; his death, 29, 30, 33. Cainan, 28, 29, 34. Câlâh, 37. Caleb, 51, 50, 60. Calf, the golden, 56. Callinîcos, 107. Calneh, 37. Calyâ, 37. Cana, 91. Canaan, 33, 34, 36, 37, 38, 65, 74; father of Sidon, 38. Canaanites, 37, 60. Candace, 112. Candarus, 114. Cannibals, 128. Capernaum, 129. Cappadocians, 37, 38. Captivity, the, 123. Caracalla, 122. Casluhîm, 38. Caspian Sea, iv. Cassianus, 104. Catholics, the Eastern, 116, Cave, the double, 43. Cave of Treasures, 25, 26, Cave of Treasures quoted, 6, 8, 16, 20, 21, 24, 25, 27, 28, 29, 30, 31, 33, 34, 39, 40, 48 (bis), 49, 84. Cephas, 110. - of Antioch, 113. Cerinthus, 114. Chalcedon, 104, 111. Chaldeans, 44, 72. Charmus, 112. Chersonesus, the Thracian, 128. Cherubim, the, 9, 11, 24.

Chios, 110. Chorazin, 129. Chosrau, 123. Christ, vi, 4, 8, 11, 41, 45, 51, 72, 74, 83, 85, 87, 89, 95, 96, 97, 98, 99, 100, 105, 107, 124, 125, 126, 127, 130, 131, 135, 137. Christians, 104, 124, 125, Chronicles, book of, 65. Chronography, book of, 34. Chrysostom, John, 82, 95. Church, the, 9, 28, 85, 136, 139. Chushan, 67. Cilicia, 38. Claudius, 122. Cleon, 114. Cleopas, 99, 110, 113. Clithon, 114. Coelesyria, 106. Commandments, the Ten, 55. Commodus, 122. Constantine, 122, 123, 124. Corinth, 113. Cornelius, 114. Cosam, 75. Cosbi, 63. Crescens, 111, 114. Crete, 111. Criscus, 111, 114. Crito, 144. Cross, the Holy, 125, 129, 130, 133, 137. Crucifixion, 24, 98, 123. Ctesiphon, 37, 116, 117, 118. Cush, 37, 130. Cushites, 37, 126. Cynocephali, 128. Cyprus, 38. Cyriacus, church of, vii, ix. Cyril of Alexandria, 117. Cyrinus, 79.

Dâd-îshô', 55, 117. Dair Kunnâ, 116. Dâkî, 120. Daklâyê, 128. Dalmatia, 111. Damascenes, 36. Damascus, 36, 100, 107. Dan, 46, 107, 130. - tribe of, 121. Daniel, 71, 72, 123. - one of the lxx, 121. Danphar, 38. Dârâ, 123. Darius Hystaspis, 120. - son of the concubine, – son of Ârsham, 120. Darmětáyê, 128. Dârtâ-dě-Rômâyê, 118. Daryawash, 120. Dathan, 60. Dathî, 121. Datis, 120. David, 6, 7, 68, 74, 75, 79, 80, 96, 110, 130, 131. Dead Sea, the, 90. Death, 53, 131. Debir, 66. Deborah, 67, 71. Decapolis, 100. Decius, 122. Deklath, 20, 70. Demas, 112, 114. Děnáphár, 128. Denhâ, 119. Denkâyê, 128. Devil, the, 91. Dîfâr, 128. Dinah, 46. wife of Jonakir, 76. Diocletian, 122. Diodorus, 115, 140. Dionysius the Areopagite, Seventy, 5.

Dispensation, book of the Elijah the Catholicus, 110. 140, 141. Doctor, the, 133. Dodanim, 38. Dog-men, 128, Domitian, 122. Dôr, 66. Doranîm, 38. Dorotheus, 105. Dositheus, 121. Dûmâchos, 87. Dunkâyê, 128. 'Ebêd-yêshû', iii. Eber, 36, 39, 40, 74. Eden, mount of, 19, 20. - abyss of, 20, 132. Edessa, 37, 96, 105, 109, 116. Egil, 109. Eglon, 66, 67. Egypt, 4, 5, 46, 47, 50, 51, 52, 53, 54, 55, 56, 57, 59, 62, 72, 87, 88, 120, 123, 127. - kings of, 120. Egyptians, 5, 20, 37, 51, 52, 53, 54, 72. Ehûd, 67. Elagabalus, 122. Elam, 36, 73, 117. Elamites, 36. Eldad, 57. Eleazar, 61, 62, 63, 74, 75. Eli. 68. the son of Melchi, 75. Eliab, 60. Eliakim, 75. Elias, 131. - the scribe, iv. Eliezer, 51, 75. — the Rabbi, 13. - the Damascene, 43. one of the lxx, 121. Disciples, the Twelve and Elijah, 20, 70, 71, 91, 101, 131, 133.

Eliphaz, 44. Elisha, 70. — one of the lxx, 120, 121. son of Japhet, 38. - the Catholicus, 120. Eliud, 75. Elîvâ the Catholicus, 119. Elizabeth, 78. Elkôsh, v, 71. Elmodad, 75. Elon, 67. Emděrâthâ, 128. Emesa, 110. Emim, 38. Emmanuel, 78, 118. Emmaus, 99. Emrartâ, 128. Endor, 106. Engil, 109. Enoch, 20, 28, 74, 91. Enos, 28, 73. - the Catholicus, 118. Ephesus, 104, 105, 112. Ephraim, 71. - the Martyr, 113. the Syrian, 47, 70. - tribe of, 106, 107. Ephron, 43. Epiphanius, 69, 70, 71, 72, Er, 74, 75. Erech, 37, 43. Esau, 38, 43, 45, 46. - children of, 38. Eshkěnáz, 128. Eshkîn, 128. Eski-Mosul, 117. Esli, 75. Essetha, 75. Ethiopia, 112. Ethiopians, 112, 130. Euchestion, 113. Euphrates, iii, 20, 37, 38, 42. Eurion, 114. Eusebius, 67, 68, 103.

Eve, 4, 18, 19, 21, 22, 23, Gilgal, 70. 24, 25, 27, 50. Expositor, the, 11, 135. Ezekiel, 72. — one of the lxx, 120, 121. — the Catholicus, 117. convent of, iv. Ezra, 73. Flood, the, 30, 31, 32, 123. Fourteenth of Nîsân, festival of, 14, 53. Gabbûla, 106. Gabriel the Archangel, 4, 9, 78, 133. - the scribe, ix. Gad, 46, 107. - tribe of, 121. - the watcher, 94. Gadarenes, 38. Gaius, 114. - Caligula, 122. - Julius, 121. Galatians, 38. Galilee, 88, 106, 109. Gallienus, 122. Gallius, 122. Gallus, 122. Gamaliel, 109. Gangra, 111. Garmidô', 128. Gath-hepher, 70. Gaza, 70. Gĕdâlâ, 117. Geder, 66. Gedrâyê, 38. Gehenna, 6, 134, 137, 138, 139, 141. George, 118. Gêôthâyê, 38. Gershom, 51. Gezer, 66. Gibeah, 124. Gideon, 67.

Gîhôn, 20, 48.

Glôshâ, 81. God, 3, 6, 7, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21, 22, 23, 24, 31, 32, 33, 40, 41, 42, 44, 45, 47, 50, 51, 52, 53, 54, 56, 57, 58, 59, 63, 64, 65, 70, 73, 76, 77, 80, 81, 89, 100, 101, 110, 125, 126, 127, 129, 130, 131, 132, 133, 139, 141. God the Father, 130. — the mount of, 52. Gog, 127, 128. Goiim, 66. Golgotha, 129. Golthon, 106. Gomer, 38. Gordianus, 122. Gôthâyê, 38. Goths, 38. Greek Palace, the, 118, 119. Greeks, 38, 94, 99, 104, 123, 124, 126, 127, 129, 130. Gregory, 100, 117. Guardian angel, 10. Gûndaphar, 84. Gundê-Shâbôr, 1. Gûshnâsâph, 81, 84. Gushnasp, 81, 84. Habakkuk, 71. Habbân, 105. Hadrian, 122. Hadyôk, 80. Hagar, 42. Haggai, 72. Hâlâb, 106. Halles, 38. Halphai, 106. Ham, 30, 32, 33, 38. — children of, 37, 38, 41. — thirty-six families of, 37. Hananyâ, 107. Hananyah, 91.

Hannah, 76. Harklêîm, 34. Harran, 42, 45. Harranites, 36. Hasbân, 85. Haserôth, 58. Hatrâ, 37. Havîlâ, 19, 37. Hazor, 66. Heap of witness, the, 20. Hebrew, the primitive language, 39. origin of name, 42. Hebrews, 41, 49, 99, 124-Hebron, 66, 110, 127. Hědaiyab, 118. Heli, 74, 75. Hellas, 38, 107, 111. Hěnân-îshô', 118. Hepher, 66. Her, 106. Heracleôpolis, 112. Hěrêos, 110. Hermas, 111, 114. Hermopolis, 87. Herod, 82, 83, 84, 85, 86, 87, 88, 89, 90, 97, 113. – Agrippas, 105. - Archelaus, 88. — the Greek, 99. — the son of Abgar, 109. — the tetrarch, 107. - the younger, 89. Herodias, 89, 90, 91. Hêrôdiôn, 112, 114. Hêrôstnî, 106. Hêrtâ, 117. Het-Heru-mes, 48: Hetrê, 37. Hezekiah, 68, 69, 74. - one of the lxx, 120. Hezron, 74. Hierapolis, 112. Hilkiah, 72. - one of the lxx, 121. Hims, 110.

Hîrah, 117. Hiram, 95. Ḥirtâ, 117. Hisn Kaifâ, 117. Holiti, 84. Holy Spirit, the, 6, 8, 15, 71, 79, 89, 91, 98, 101, 102, 104, 136. Hômô, v. Hôr, 62, 65 Hôrdaphnê, vi. Hôrdephnê, vi. Hôrdephni, vi. Horeb, 52. Horîn, 81. Hormah, 66. Hormizd, king of Persia, - the deacon, vi. Hôrmizdâd, 84. Horon, 40. Hôrôn, mount of, 109, 110. Hôros, 108. Hosea, 69. Hôzâyê, 73. Hûhâm, 84. Humnâyê, Hunnâyê, 128. Hûnâ, Rabbi, 26. Huns, 128. Hur, 56. Hûrsti, 106. Hymenaeus, 112. - the rejected Apostle, 114. Hystaspes, 120.

Ibn Ezra, 43.
Ibzan, 67.
Ignatius, 104, 115.
Ilios, 111.
Illyricum, 111.
India, 98, 105.
Indians, 37, 105, 130.
'Irâk, iii, 111.
Irbil, 37, 107, 118.
Irenaeus, 110.
Ireth, 38.

Îryâhô, 84. Isaac, 4, 42, 43, 45, 46, 50, 52, 74, 95. one of the lxx, 121. — the Catholicus, 117. - the Syriac writer, 14,139. Isaiah, sawn asunder, 68, 69. Îsaurâyê, 38. Isauria, 111. Isaurians, 38. Iscariot. See Sěkhariôtâ. Ishmael, 42, 124. Ishmaelites, 126. Îshô'-bar-Nôn the Catholicus, 118. Îshô'-vab of Adiabene, 118. — of Arzôn, 117. – of Gědâlâ, 117. Isidore of Seville, 105. Israel, 38, 48, 51, 52, 55, 67, 68, 69, 70, 84. children of, 4, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 67, 91, 94, 96, 101. - kings of, 65. - the Catholicus, 119. Issachar, 45, 69; tribe of, 106. - one of the lxx, 121. - the watcher, 94. Italy, 110. Ituraea, 88. Îyâr, 54. Izdegerd, 84. Izhar, 60. Tabal al-Tûdî, 32. Jabbûl, 106. Jabin, 67. Jacob, 43, 45, 46, 47, 50, 52, 74, 75, 95. one of the lxx, 121. - the Catholicus, 118. Jah, v.

Jair, 67.

Jairus, 92. Jambres, 53, 55. James, brother of our Lord, 51, 107. - the son of Alphaeus, 106, 113. - the son of Joseph, 113. — the son of Zebedee, 105, 106, 113. of Nicomedia, 113. - the Catholicus, 116. Jannes, 53, 55. Janni, 75. Japhet, 30, 33, 38, 41, 127. - families of, 38. Jared, 28, 73. Jarmuth, 66. Jason, 112, 113. - one of the lxx, 121. Javan, 38. — sons of, 38. Jazîrat Ibn Omar, 20, 32. Jeconiah, 75. Jehoahaz, 68. Jehoiachin, 68, 69. Jehoiada, 72. Jehojakim, 68. Jehoram, 68. Jehoshaphat, 68, 74. Jephthah, 67. Jephunneh, 51. Jeremiah, 72. — one of the lxx, 121. Jericho, 43, 66. Jerome, 70. Jerusalem, 17, 35, 36, 51, 66, 70, 71, 72, 73, 84, 85, 86, 93, 96, 98, 105, 106, 107, 109, 110, 122, 123, 130. Jesse, 74. — one of the lxx, 121. lesus, one of the lxx, 121. Iesus bar-Abbâ, 94. Jesus Christ, 1, 11, 69, 80,

82, 84, 89, 90, 98, 101, Jose the shepherd, 81. 102. Jethro, 50, 52, 57. Jews, 41, 71, 72, 80, 88, 93, 97, 102, 107, 109, 120, 133. Toachim, 4, 76. Joannes the Catholicus, 118, IIQ. Joash, 68, 73. Job, 4, 12, 43, 44. Tobab, 43. Tochebed, 48. Toel, 60. Johannan, 75. John, the son of Zebedee, 95, 97, 99, 100, 103, 104, 105, 113, 115, 122. - the Disciple of the Evangelist, 104, 105. — the Baptist, 5, 78, 86, 88, 89, 90, 107. - surnamed Mark, 113. one of the lxx, 120, — the Catholicus, 118, 119. - Chrysostom, 82, 95. — of Enzelli, iv. - the son of Narsai, 118. — a priest, ix. Jokneam, 66. loktân, 36. Jonachir, 4, 76. Jonah, 70, 71. - the priest, ix. Jonam, 75. Jonathan, one of the lxx, 121. Tônatôn, 33. Tôphannâ, 51. Joppa, 129. Joram, 68, 71, 74. Jordan, 63, 64, 65, 66, 89, 106. Jorim, 75. Jose, 75, 81.

Joseph the Patriarch, 4, 45, 46, 47, 54, 95. husband of the Virgin Mary, 51, 75, 77, 78, 79, 86, 87, 88, 116. the Senator, 97, 102, 109, 113. one of the lxx, 120, 121. - the shepherd, 81. - father of Janni, 75. – or Justus, 113. - the father of Semei, 75. - the Catholicus, 120. Josephus, 67, 94. — one of the lxx, 120, 121. Joses, 113. Joshua, the son of Nun, 4, 37, 51, 57, 59, 60, 63, 64, 65, 67, 94. one of the lxx, 121. - the Catholicus, 102. — Rabbi, 19. Josiah, 68, 75. Jotham, 68, 74. - one of the lxx, 121. Jubal, 29. Juda, 75. Judaea, 71, 89. Judah, land of, 84, 85, 105. - son of Jacob, 45, 50, 72, 73, 74, 105, 113. - king of Israel, 67. - tribe of, 106, 121. mentioned in the Acts. - surnamed Simon, 114. — one of the lxx, 120, 121. Judál, 117. Judas Iscariot, 51, 93, 94, 95, 97, 101, 107, 113, 114. Tude, 106. Judges, the years of the, 4,

Jundai-Shâbûr, 1. Junias, 111, 114. Justus, 81, 111, 113. - the shepherd, 81. - or Joseph, 113. Kadesh, 66. Kadmônâyê, 38. Kainan, 39, 71, 73, 74. Kâmûş, 91. Kânûn, 32. Kardô, mount, 32. Kârshûnî, vi, viii, ix. Kâthim, 38. Kaukěbâyê, 128. Kawad, 123. Kâyômâ, 117. Kělêmath, 25, 26. Kenneshrîn, 106. Kenrâyê, 38. Kentôrah, 43. Kěphar Gamlâ, 100, 110. Keren-happuch, 44. Kesrô, 84. Kětarbôl, 106. Kětîmiyâ, 118, Keturah, 43. Kezia, 44. Khilâţ, iii. Khônî-Shâbôr, L. Khosrau, 84. Khûzistân, 73, 111, 117. Kimchi, 70. Kings, the years of the, 67. Kinnesrin, 106. Kîrâyê, 38. Kîrîton, 114. Kirjath-jearim, 70. Kirkêsion, 106. Kirkîsiyâ, 107. Kishâyê, 38. Kittim, 38. Kô, 112. Kohath, 48. Kolpein, vi. Kôni, convent of, 116,

Korah, 60, 61. Ķosh, v, 71. Ķûrâ, 110. Kurâmah, 110. Kûryath-Adâmôs, 70. Kûshath, 130. Kyrrhos, 106.

Laban, 45, 50. Labbaeus, 113, 115. La'bim, 38. Lachish, 66. Lahbîm, 38. Lamech, 29, 74. Languages, the seventy-two, 38, 39. Laodicea, 106, 112. Lashsharon, 66. Lazarus, 87, 92, 102, 108. Leah, 45, 46. Lebbaeus, 106. Lebbai, 106. Lěbôdâ, 25, 26. Levi, 45, 48, 56, 61, 62, 63, 64, 74, 75, 107. — tribe of, 61, 121. the rejected Apostle, 112, 114. - the martyr, 112. - one of the lxx, 121. Levites, 70. Libnah, 66. Linus, 112. Lôdâyê, 38. Longinus the sage, 86. - the soldier, 04. Lord, the, His name, 52. Lords, a class of angels, q. Lot, 38, 42. Lûbâyê, 38. Lucian, 110. Lucius, 112. — the Cyrenian, 114. Lud, 36. Lûdâyê, 128.

Ludim, 37.

Luke the Evangelist, 34, 99, 100, 108, 114, 115. Lysanias, 88. Maath, 75. Mabbôg, 106. Macarius, 55. Maccabees, 94, 121. Macedonians, 38. Machaerûs, 90. Machpelah, 43. Mâdâi, 38. Madain, 117. Madon, 66. Magdala, 115, 116. Magdôl, 66. Magi, 82, 83, 84, 85, 86, 95. Magic, origin of, 39. Magog, 38, 127, 128. Mahalaleel, 28, 73. Mahimad, 81. Mahlûph, 105. Maishân, 36. Makar, 66. Mâkârîs, 55. Makbal, 34. Mâkhôzdî, 84. Makkedah, 66. Makkîkhâ, 119. Makrî, 48, 49. Malachi, 72. Mâlâḥ, 34. Malkâyê, 104. Mamre, 42. Ma'nâ, 117. Manael, 112, 113. Manaeus, 113. Manasseh, 68, 69, 74, 75, 106. Manbij, 106. Mani, 75. Manshâ, 36. Mâr 'Abdâ, school of, 117. - Addai, 103, 114, 116. - Basil, 93; questions of,

93.

Mâr Cyriacus, church of, vii. ix. Dâd-îshô', 55, 93, 117. – Denhâ, 119. — Elijah, 119. — Ephraim, 47, 70. - Eusebius, 67, 68, 103. Ezekiel, convent of, iv. - Isaac, 14, 139. - John Chrysostom, 82,95. John of Enzellî, iv. — Makkîkhâ, 119. — Mârî, 103, 114, 116. - Narses of Bêth-Wâzîk, 1. - Sabr-îshô', iii, 117, 118, IIQ. - Simon, 119. Solomon of Bassorah. iii, I. - Theodore, 11, 12, 42, 132, 135, 140. Timothy, 118, 119. - Yab-alâhâ, 117, 119. Marah, 54. Margâ, 118. Mârî, Mâr, 103, 114, 116. (bar Shělêmôn), 113. - the Catholicus, 110. Mârî-abâ, 117, 118. - -bôkht, 120. – -emmêh, 118. Mark, 100, 108, 109, 114, 115. – surnamed John, 110. Marmarica, 105. Marmârîkâ, 105. Martalus, 111. Martha, 108. Mârt Maryam, church of, vi, vii, 119. Mârûthâ, 114. Mary the Virgin, vi, vii, 4, 51, 75, 76, 77, 78, 80, 85, 87, 97, 98, 108, 115, 116, 119. history of, 80, 85.

Mary Magdalene, 99, 115, 116. — wife of Cleopas, 115. - wife of Joseph, 115. - sister of Lazarus, 115. - mother of Peter, 115. Mattai, 70. Mattan, 75. Mattatha, 75. Mattathias, one of the lxx, I 20. Matthan, 75. Matthat, 75. Matthew, 34, 82, 99, 100, 106, 113, 115. Matthias, 101, 107, 113. - the watcher, 94. - one of the lxx, 121. Mattitha, 75. Maximinianus, 122. Maximius, 122. Medad, 57. Medes, 38, 105. - kings of the, 120. Medînah, 124. Mediterranean sea, 38. Megiddo, 66. Mêhârôk, 84 Melchi, 75. Melchior, 95. Melchites, 104. Melchizedek, 4, 33, 34, 35, Melea, 75. Melitene, 112. Memorials, book of, 139, 140, 141. Měnashshê, 36. Merari, 74. Merôdâch, 84. Meshech, 38. Mesopotamia, 99, 109, 117. Messiah, the, 41, 71, 72. Messianic generations, 73. Methalius, 113. Methodius, 124.

Methuselah, 28, 74. Metrâyê, 37. Micah, 71. Michael, 135. Midian, 49, 50, 52, 57. Midianites, 63, 67. Mîhârôk, 84. Milichus, 114. Milus, 112. Miriam, 58, 62. Misraim, 37. Misrâyê, 37. Mnason, 113. Moab, 62, 67. - mount of, 50. Moabites, 63, 67. Moses, 4, 11, 24, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 58, 59, 62, 65, 67, 91, 92, 95, 101, 123. Moses' rod, 95. Moses the deacon, iv. Mosul, vii, 117. Môtos, 112. Murâd, 88. Murrath, 54. Mûsâyê, 38. Mysians, 38. Nabîn, 67. Nadab, 55. Nagge, 75. Nahash, 74. Nahor, 39, 40, 42, 74. Nahshon, 74. Nahum, 71, 75. Nak'âm, 66. Naphath-Dor. 66. Naphtali, 46, 67, 70, 104, 121. Naphthah, 67. Narcissus, 111, 114. Narsai or Narses of Bêth-Wâzîk. 1. - Catholicus, 120.

Nathan, 73, 74, 75.

Nathaniel, 86, 110, 115. — the scribe, 113. Nathron, 110. Nawal, 128. Nazarene, 88. Nazareth, 51, 88, 106, 110. Nazianzus, 110. Nebo, mount, 65. Nebuchadnezzar, 96, 123. Nectanebus, ix, 78. Nehemiah, 120. Nekem'âm, 66. Neri, 75. Nero, 104, 107, 122. Nerva, 122. Neshrôn, 66. Nestorians, iii. Nestorius, 117. Nicanor, 114. Nicephorus, 115. Nicetas, 113. Nicetianus, 113. Nicodemus, 102, 109, 113. — the shepherd, 81. - the archon, 113. Nicolaus, 114. Nicomedia, 104. Niger, 111. Niktîbûs, 78. Nile, 20, 48, 72. Nimrod, 37. Nineveh, 37, 71. Ninevites, 70, 71, 101. Ninus, 37. Nîsân, 28, 33, 53, 78. Niṣîbis, 32, 37. Noah, 4, 24, 27, 29, 30, 31, 32, 33, 34, 35, 38, 41, 50, 72, 74, 131. Nonnus, 111. Nôphê, 129. Nûsârdêl, iv. Nyssa, 110. Obadiah, 69. 'Öbâr, 37.

Obed, 74. Ochus, 120. Og, 67. Olives, mount of, 100, 101. Perath, 20. Olmius, 112. Olympas, 111, 114. Olympus, 124. Omius, 112. Onan, 74. Onesimus, 111. Orech, 43. Orhâi, 37. Orion, 114. Othniel, 67. Paddan Aram, 50. Pakţâyê, 128. Palestine, 47, 50, 79, 83, 84, 87, 106. Palgîn, 42. Palmyra, 106. Pamphylia, 105. Paneas, 109, 112. Panţîl, 48. Pâpâ, 116. Paradise, 4, 6, 13, 16, 18, 19, 20, 21, 22, 23, 24, 50, 55, 91, 98, 131, 132. - the Book of the, 132. Pârîn, 106. Parmenas, 114. Parparchia, 112. Parthians, 105. Parzâyê, 128. Passion, the, 93, 94, 99, Passover, 71, 92, 93, 94, 102, 103. Pathrusîm, 38. Patmos, 104. Patrobas, 111, 114. Paul of Tarsus, 91, 100, Pligta, 114. 107, 108, 110, 111, 113, 114, 115, 124, Polycarp, 104. 134, 138. - the Catholicus, 117.

Peleg, 36, 39, 41, 42, 74. Pentateuch, the, 13. Pentecost, 102, 103. Pěrath-Maishân, 1. Pêrôz, 123. Pêrôzâd, 84. Perrhe, 106. Persia, 4, 5, 36, 83, 84, 85, 105, 115, 117. kings of, 123. Persians, 36, 96, 124. Peter (Simon), 107, 108, 115, 141. Peter the scribe, viii. Peter bar Şaumô, vii. Pethiôn, 118. Pethkôm the Egyptian, 40. Pethuel, 69. Pharaoh, 42, 46, 47, 48, 49, 52, 53, 54, 72, 87, 95. Pharez, 50, 74. Pharos, 120. Philemon, 111, 118. Philip, 86, 105, 108, 112, 113, 114, 115. - the tetrarch, 88, 89, 90. — emperor of Rome, 122. - the Macedonian, 72, 78, I 20. Philistines, 37, 38, 51, 67, 68, 131. Phineas, Phinehas, 51, 63, 74. Phrygia, 105. Phut, 37. Pîl, 130. Pilate, 95, 99. Pîshôn, 19. Pisidia, 105, 106. Pîsîlôn, 128. Pôl, 107. Pontus, 111. Popillius, 114.

Pôsdî, 51. Pôt, 37. Pôtâyê, 37. Potiphar, 46. Prochorus, 114. Prophets, deaths of the, 4, 69. Prûharmân, 106. Ptolemy Lagi, 120. - Philadelphus, 41, 120, 121. Euergetes, 121. - Philopator, 121. — Epiphanes, 121. - Philometor, 121. — Soter, 121. — Alexander, 121. — Dionysius, 121. — the computation of, 41. Puah, 67. Publius, 114. Puritans, viii. Questions of Mar Basil, 03. - of Michael, 135. Quirinus, 79. Raamses, 54. Rachel, 45, 46. Radbîn, 106. Rahab, 74. Rakkah, 107.

Ramah, 109, 124. Raphkâ, 43. Râs'ain, 37. Rebecca, 43. Redeemer, the, 80, 94, 95, 132, 136. Rehoboam, 68, 74. Rehôbôth, 37. Rekam, 66. Resen, 37. Rêsh-'ainâ, 37. Resht, iv. Resurrection, the, 133, 135. - of our Lord, 99Reu, 39, 41, 74. Reuben, 45, 69, 70, 107. tribe of, 120. Reuel, 43, 49, 56. Revelation, the, 105. Rhesa, 75. Rhoda, 100. Rhodes, 112. Rhôdion, 112. Rhûstnî, 106. Rodanîm, 38. Romans, 79, 80, 97, 99. Rome, 5, 104, 107, 108, 109, 111, 114, 124. - emperors of, 121, 122. Romulus, 130. Rûbîl, 45. Rufus, 111, 113. Ruth, 74. Sâbâ, 84.

Sabbateus, 121. Sabbath, 56, 99. Sabr-îshô', iii, 117, 118, 119. Sâbthâ, 73. Salathiel, 74. Sâlekh, ix. Salmon, 74. Salô, 63. Salome, 80. - sister of Herod, 88. Saltrâyê, 128. Samaria, 66, 70, 73. Samaritan woman, the, 80. Samaritans, computation of the, 41. Sambât, 121. Samos, 110, 111. Samosâta, 106. Samrâyê, 37. Samson, 68. Samuel, 68. — one of the lxx, 120, 121. Sanadrog, 106. Sanatruk, 106.

Santarôk, 84.

Sapor, 123. Sarah, 42. Sarapolis, 112. Sardâlâh, 85. Sardânâ, 70. Sarmîn, 110. Sarûg, 107. Sâsân, 81. Satan, 5, 21, 22, 23, 26, 29, 33, 40, 44, 91, 134. Saul, 68, 131. Scythia, 104. Sea, the Great, 36. Sebastia, 107. Sěkhariôt, -yût, 94, 107. Sěkhariôtâ, 94. Sělîbá-zěkhá, 118. Semei, 75. Sennacherib, 70. Sepharvaim, 36. Septuagint, 41, 120. Seraphim, 9, 11. Sergius, 118. Serîdâ, 71, 72. Serug, 39, 42, 74, 107. Seth, 27, 28, 30, 50, 73, 85. Severus, 109, 122. Shabâ, 84. Shâbôr, 123. Shah-dôst, 116. Shahlûphâ, 116. Shaizar, 110. Shakwîthâ, 48. Shâlâch, 74. Shâlâḥ, 34, 39, 74. Shalmî, 120, 121. Shamlî, 121. Shâmrîn, 66. Shebâ, 37, 95. Shěbât, ix, 32. Shechem, 69. Shechinah, 11. Shelah, 74.

Shêlâthêîl, 34.

Shelmath, 42.

Shělêmôn of Bassorah, iii.

Shem, 30, 32-36, 38, 41, 50, 72, 74 Shěmêshât, 106. Shîlâ, 117. Shiloh, 69, 73. Shimron-meron, 66. Shinar, 37, 41. Shîpôr, 48. Shîrâz, 110. Shîshrôn, 84. Shôbâkh, 70. Shôshân, 73, 116. Shuah, 74. Sichnîn, 19. Sicily, 107. Sidon, 38, 106. Sidonians, 38. Silas, 112, 113. Siloah, 69. Silvanus, 112. Simeon, 45. — tribe of, 71, 120. Simon Peter, 71, 93, 99, 100, 101, 104, 107, 113, 114, 115. - one of the lxx, 120, 121. — bar Şabbâ'ê, 11**6.** - son of Sîrâ, 73. - Zelotes, 106, 113, 115. — the Cyrenian, 102. - father of Judas Iscariot, 94. — the leper, 109. - surnamed Niger, 113. son of Cleopas, 110, 113. therejected Apostle, 114. — the watcher, 94. who came to Cornelius, 114. - Catholicus, 119. Sîn, the wilderness of, 62. Sinai, 50. Sind, 105. Sîrâ, 73. Sirach, 73. Sîtârûk, 84.

Sixtus, 108. Slîkîspus, 114. Smyrna, 104. Sodom, 38. Sodomites, the, 131. Solomon, 68, 74, 95, 96, 123. — of Bassorah, iii, 1. Sôph, 51, 66. Sôrâyê, 38. Sôrên, 120. Sosipatrus, 112. Sosthenes, 111. Sparacleus, 111. Stachys, 111, 114. Stephen the Proto-martyr, 100, 110. Stephen, others of the name, 111, 114. Sûâr, 71. Sûbâ, 32. Succoth, 54. Sumir, 37. Surdânôs, 70. Syriac, the language, 36, 39,

Taanach, 66. Tacitus, 122. Taddai, 106, 109. Tadmor, 106. Tamar, 50, 74. Tammûz, iv, v, 108. Tappuah, 66. Tarshîsh, 38. Tarsus, 111. Tashbî, 70. Tebtâyê, 38. Tekoa, 69. Tel Kêf, vii. Temple, the, 123. Terah, 39, 42, 74, 95. Teshrî, 32. Thaddeus, 106, 109, 113, 114, 115. Tharměsîs, 48.

Tharněkâyê, 38. Thaubělâyê, 128. Thebaïd, 87. Thecla, 132. Thěmânôn, 32. Theocritus, 111. Theodore of Mopsuestia, 11, 12, 42, 132, 135, 140. Theodoret, 115. Theodorus, 113. Theodosius the Catholicus, 118. one of the lxx, 120, 121. Theodotus, one of the lxx, Theophilus, one of the lxx, 121. Therkâyê, 128. Thesnaktis, 128. Thessalonica, 112. Thomas the Apostle, 98, 99, 103, 105, 113. Thorîsus, 114. Thôrus, 114. Thracians, 38, 128. Thraseus, 112. Thrêkâyê, 38. Tiberias, 111, 113. — sea of, 100. Tiberius, 104, 108, 122. Tigris, iii, 1, 20, 32, 116, 119. Timothy, 112, 114, 115. – the Catholicus, 118, 119. Tîras, 38. Tîrhân, 1. Tirzah, 66. Tishbeh, 70. Titus, 111, 114, 115. — the emperor, 86, 122, 123. - the robber, 87. Togarmah, 38. Tola, 67.

Tôrâh, the, 55, 66.

Tower of Babel, 41.

Trachonitis, 88. Trajan, 122. Tree of Life, 21. - of good and evil, 20. Trinity, the holy, 15, 42, 89. Tubal, 38. Tubal-cain, 29. Tûbîl, 38. Tuklâyê, 128. Tûmarşâ, 117. Turks, 43. Tyre, 95, 106. Tyrians, 38. Tytnâye, vii. 'Ukbarâ, 106. 'Umkâ, 66. Upper Bêth-Horon, 72. Ur, 40. Urbanus, 114. Urbianos, 106. Uz, 43. Uzziah, 68, 74. Vahrân, 123. Valerianus, 122. Vân, iii. Vashtasp, 120. Verus, 122. Vespasian, 86, 122. Wardâ, iv. Warkâ, 37. Warzwâd, 84. Wělôtâyê, 128. Xerxes, 120. Xystus, 108. Yab-alâhâ, 117, 119.

Yaktân, 36, 43.

Yaphtuḥîm, 38.

Yaunân, ix, 70.

Yaunâyê, 38.

Yathrô, 50.

Yathrib, 124, 125, 126.

Yazdagerd, 123. Yôkâbâr, 48. Yônâ, 42. Yônâkîr, 76. Yophannâ, 51. Yôzâdâk, 35.

Zâb, 1, 118.
Zabdon, 114.
Zabhdai, 104.
Zaccai, 109.
Zacchaeus, 109.
Zadok, 75, 76.
Zahar, 60.

Zakron, 114.
Zârâdôsht, 4, 81.
Zarah, 74.
Zarevant, 106.
Zarwândâd, 84.
Zebulun, 45.
— tribe of, 104, 121.
Zechariah, son of Jehoiada, 72.
— son of Berachiah, 73.
— father of John, 86.
— one of the lxx, 120, 121.
Zedekiah, 69.
— one of the lxx, 121.

Zelomi, 80.
Zephaniah, 71.
Zerah, 43.
Zerubbabel, 75.
Zeugma, 106, 111.
Zilpah, 45.
Zimri, 63.
Zipporah, 49.
Zoar, 71.
Zodiac, signs of the, 28.
Zophar, 44.
Zorobabel, 75.
Zûr, 63.

LIST OF SCRIPTURE REFERENCES.

	PAGE		PAGE	ı	PAGE	PAC	E PAGE
Gen. i. 2		Exod. iii		Judg. x. 3 .		Psalm lxviii.	John xix. 34 95
i. 3	•	iv		x. 8	67	31 13	
i. 6		xii. 18 . .		xii. 7	67		6 xx. 19-23. 99
i.g		xii. 37 . .		xii. 9	67		3 xx. 24-29. 99
i. 12	13	xii. 40		xii. Í I	67		9 xxi. 1-24 . 100
i. 14	14	xiv. 21, 22.	66	xii. 14 . .	67		
i. 21	14	xv. I	54	xiii. I		Prov. xxv. 16	3 Acts i 113
i. 25	15	xv. 27	55	xv. 20	68		vi. 5 114
i. 26	15	xxix. 45 .	7			Isaiah iv. 1 . 12	
ii. 7				1 Sam. iv. 18		vi. 2	9 ix. 3-9 100
ii. 9-17 .	- 1	Lev.xxiv.16.		vii. 2		xiii. 20 . 14	
ii. 18		xxvi. 12 .	7	xxvi. 10.	131	_	xxi.9114
ii. 23						Jer. v. 22 . 1	3
iii. 6-24 .		Num. v. 18.			68		Rom. i. 26,
iv. 22	-	xvi. 27	61	viii. 27 .	8	Ezek. i. 18 .	
v		Dant viii e		xi. 42	68		xvi. 7 114
v. 3, 6, 9, 12,		Deut. vii. 1.	37	xiv. 21 .		Mic. v. 2 . 8	5 xvi. 13 113
15, 21 .		x. 22		xv. 2		36.44	
vi. 2		xvi. 13 . xxi. 18–20	64	xv. 10		Matt. i 7	
vi. 16			64 64	xxii. 42 .	68		4 xv. 6 100
ж		xxi. 23 . xxii. 5		a Vince i to	-		6 xv. 8 100
x. 4 · · ·		xxii. 6.	64	2 Kings i. 13 viii. 17			9 xv. 41, 42 · 138
x. 7		xxii. 7.		viii. 26 .			xv. 44 136
x. 10		xxii. 26-29				x 11	
x. 30	36	xxiv. 16 .		xi. 3 xii. 1	68		xv. 52 134
xi xi. 20, 21 .		xxix. 5		xiv. 2		xviii. 2 . 11 xxv. 6 13	
xi. 20, 21 . xi. 22, 23 .		xxxi. 1-7.		xiv. 25	70		2 xi. 13 114
xi. 24		xxxi.14-16		xv. 2	68	xxviii. 9,10	
xii	39 42	xxxiv. 6.		xv. 33		xxviii. 16-	xii. 14 1
xiv. 18-24.	33	,	-	xvi. 2		20 10	•
XV. 13		Josh. i. 2, 3.	66	xviii. 2	68	20 10	Col. i. 16 . 9
xxvi. 20 .	• • •	iv. 3	66	xxi. I		Mark iii 11	3
xxvii		x. 5	37	xxi. 19 .	68	xvi. 19 . 10	
XXX. 2I		xii. 9-24 .	66	xxii. I		_	2 Tim. iii. 8. 53
жжі. 47	21	xxiv. 29 .	67	xxiii. 31 .			9 iv. 10 114
xxxvii		Judg. iii. 14.	67	xxiii. 36 .	68	iii. 23-38. 7	3
xxxix				xxiv. 8 .	69	vi 11	
xli		iii. 30 iv. 3	67	xxiv. 18 .	69		$9 \mid ix.7 II$
xlvi. 27		v. 31		٠	•		9 ix. 11 11
1		vi. I	67	a Cinom Ann		xxiv. 36-49	
		viii. 28 .		5	65	xxiv. 50, 53 10	
Exod. i. 5 .	65	ix. 22	67	Tob i	43	John v. 14 . 9	iv. 18 3
ii	_		67		12	xiii. 46.	Rev. iv. 6, 8. 9
	7/		٧/		- 4		- 1 - 2011.111.0, 0 . 9

قد عظمت مكث الازمنة التي استلذت على الأزمنية المجاهدة المحدودة التي هاهنا عندنا في هذا الوجود. كذلك ايضا العذاب الذي يكون بدل لخطايا العظيمة الكثيرة جدا. تُجدها يسيرة واحقر مما تظن عند عظم الرحمة حتى ايضا لا تكون 4 القيامة محسوبة فقط. رحمة على الاخيار وحودهم يوم الأنبعاث من الموتى. الأ وايضا من اجل الخطاء. لان رحمة الله تكرم الابرار والاخيار. وكذلك ايضا تشفق على الفجار عند عقابهم وقشرهم ♦ وايضا انا نقول عن عدل الله لانه اكثر يزيد الأجرة اكثر من اتعاب غاية الحد. وكذلك ميراث رحمته ينقص ويقصر العذاب عن اوليُّك المعذبون. وايضا يقصر طول الحدود عنهم. وهذا اوعدة ببشارة رحمته ولا ايضا هكذا اعذب الي طول الدهور. كما كان طول زمان السيات. بل انقص من ما استحقد. فذلك يجازيهم الانتقام. وكما ان عداء يوم ميزانه زايد للحد دايم باتجار نعو الصديقين مع الصالحين أ والابرار والقديسين والتوابين • وكذلك لم يكشف لاحدا ً كم هي الرحم التي استعادت انها تعذب المذمومات "الصايرة من الخطاء فقط بلا فتوركما سبقنا اخبرنا من المتقدم. لان ليسو هكذا فهو لازم انتقام ودينونه كمثل ما هو ثابت لازم نعيم الملكوت بغير زوال البته • فان كان ميزان العثرات " يتزن. فليس العذاب يكون " بلا انتها 10. لان قال الانجيل المقدس ينطلقون اولايُك الى عذاب الابد. والصالحين الى حياة الابد. فهذا الاسم الذي هو الابد ليسو محدودا بلا انتها10. واذ لم هو هكذًا فكيف قال بطرس للسيد الى الابد لم تغسل لى رجلى. ولساعت عاد غسل لم رجليه. وقال في كتاب احد الانبيا اني الى ابد الآبدين لا تعود بابل تعمر. وعادت عمرت وفيها عالم لا يعد. وقيل ايضًا عن قديسين اناس مجاهدين. كان الابد وجد لذاك يكون في عذاب الجهيم يسيرا من كثيرًا. فهذا تفسيرة لانه بمعنايين. اولها انه وثانيها عذابين 11. طبعي وعقلي. فاما كونه قال اعنى قدر جملة لخطا وزمانة. فسخة وقصرة ﴿ واما تفسير العقلي هذا الذي يثبت 12 اليا°لابد 18 فسمى من السيد حياة الابد وغنيمة الابد لان اسم الابد في الجديدة ليس لها انتهاه والمجد للة دايما وعلينا رحمته اليا الابد اين 13 أ

¹ MS. مكت . ² MS. أستلدة . ³ MS. أستلدة . ⁴ MS. مكت . ⁵ MS. ألك. ⁵ Read . ⁷ MS. المدمومات . ⁸ MS. العترات . ¹⁰ MS. بتبت . ¹² MS. ¹³ MS. النهى . ¹⁴ MS. الي الأبدين and الي الأبدين . ¹⁵ MS. التهى . ¹⁶ MS. التهى . ¹⁸ MS. التهى . ¹⁸ MS. التهى . ¹⁸ MS. التهى . ¹⁸ MS. التهم التها التها

عجايب بالغه ومريم القبطية كانت زانية غاية الحد. فلما ندمت خرجت الى البرية عربانة ومكثت في تلك البرية تسعة واربعين سنة وصارت قديسة * وكما ان في هذا العالم توبع بهذَّ الاتعاب المشروحة الى حد النهاية وفيها توبع تخلص الى اخر نسمه. فذلك ايضا في العالم الجديد عقاب الى اخر فلس يطلبه العدل مناً. ان كسلنا عن عمل توبعه وإيضاً كما لا يكون ماهنا عقابا عادل اذ لم يخالطه مزاج من راحه. فذلك فم في العالم الجديد ليسو عقابا الا ويخالطه راحه. لان مار اسحاق الفديس هذا كان اسقف مدينة نينوي فساح عريان في بريه خاليه اربعين سنة يرعا لخشيش. وكشف له الله امورا سماءية عقلية. وكتب كثير عن التوبة. وقال في بعض قوله. لان الذين يعاقبون بعذاب الجحيم ويجلدون. هولا تلحق بهم عناية رحمة بالعناب لانه قال تكون قياسة مدة المجالد التي تكون من الود هناك الى الذين كانوا يعرفون انهم اخطو هاهنا بمحبه. وهم خاجلون مرعوبين من ذلك العذاب المخيف هناك ، وايضا قال هذا القديس لان عذاب جزاي الخطاء هذا صار عوض مجازاة النقمة. فعند الانبعاث يوفيهم اياة. والأجساد التي داست وخالفت نواميس الله وشرايعه. فهو عند الاخير مجدا كامل يمنعهم اذا تأبوا. عند نسمه (sic) عظیمه هی رحمة لخالق لان من بعد ما اخطینا وهلکنا من لحیاه عاد خلقنا خلقة ثانية ﴿ وايضا قال هذا القديس لان في العالم الجديد رحمة تكون ولا كثرة نقمه. وقال عالم اخر مفسر. لان في عالم الجديد عن الذين اختاروا هاهنا حسنات مشكورة هولا ياخذون عوضها نعيم لخيرات. والارديا والاشرار الذين مالوا اذا عادوا يعاقبوا منها ورتبوا بدلها خوف بعقولهم ويندموا على ما اذنبوا فيه. ويختاروا حسنات كي يستحقوا بارادة صالحه يتمسكون بها. هولا يوهلون شفاعه من رحمة الله. ليسو فقط قال انه حتى يدي الانسان اخر فلس. واذ لم هو مقتدر على كل شي 5 اذا انتقم عقوبة الخطايا من المذنبون. فلم كان قال بانجيلة ان ذاك الواحد عنَّاب كثير. والأخر عذاب يسير فلولا أن لهذا الأمر منتها واخرة فلم كان ذكرة من قبل هذه الجهتين ♦ فهذا قاله هذا المفسر علانيه ظاهرة. وقال مفسر اخر لان الأجرة الصالحة مهياة لاعمال لخير عوض اتعابهم مستحفين ذلك من احكام العدل المانم وعذاب الارديا ليسو دائم. كيما لا يكون لهم ذلك بغير انتفاع. لانهم غير فانيين بالعذاب المهيا لهم كيما يكونوا معاقبون دهر يسير كما استعقوه على قدر عمل نفاقهم. وعلى قدر جملة شرور خطاياهم. واما تلك التي وكر لانهم يعذبون زمان يسير يحتملوا ذلك. كذلك نعيم غير فاني بلا انتها ثابت عندهم • فان كان

النهايم .MS. عايت .MS. عايت .MS. تكن .MS. عايت .MS. تكن .MS. التي .MS. شيا .MS.

اوليه وحليتهم مثل رف حمام ام مثل النحل فرد حلية (sic) اي شكل. ليس تتغير صورة من صورة مثل ما نحن هاهنا. واحد اسود واخر اشقر. لان هذا العالم زرعنا فية بالغيار. نقوم هناك بالمجد. لا اسودا ولا ابيضا ولا شيخا ولا طفل صغير. ولا حرا ولا عبدا. ولا رومي ولا عبراني ولا يوناني. بل جميعهم بشكل واحد مثل الملايكة. ولا يكون هناك انثي ولا ذكر لان ليس يحتاجون الي نسل. ولا يكون احدا تصير واخر طويل ام واحد اعمي ام مقعد ام مفلوج. بل جميعهم قامة واحدة علي راي من هو ابن ثلثة وثلاثين سنة. كما انه قام ربنا من بين الاموات بقوة لاهوته. وليس يكون عناك صنوف ومجامع والسن بل تجدهم لغة واحدة عقيلة جنب الملايكة وجماعة وبيعة واحدة. وكذلك تجد في المجيم الخطية علي جنب الشياطين بعذاب واحد معًا ورحمة الرب علينا امين ه

CHAPTER LXI,

According to the Oxford MS.

لان بعض القديسين تخوفنا خارج من طاقتنا. ويجعل فينا هذا قطع رجا. وفيهم من قد جعلة الي اهل قليلين المعرفة والأطفال بعقلهم، والذين هم متجاوزين عن الشريعة. هذا نافع لهولاي زايد جدا. واخرين من الأبا قد جعلوا تعزية وكثرة تقوي ومسند علي رحمة الأله. فهذا الذهن أن نافع لاهل الورع ليحفظ سرًا داخل عقولهم، والي اهل المجاهدة الروحانية. هذا كاين بهولا لان قد كتب تذكرة هكذا. لان هذا العالم سمي عالم التوبة والقرار بالخطايا. كما شرح ذلك يوحنا الصابغ قايل لاوليك الهاتفين الي صبغتة. وطلب منهم اعتراف وتوبة واقرار بخطاياهم، واما العالم العتيد سمي عالم العقاب، فلما أن في هذا العالم يخلي الأنسان بالاعتراف بخطاياة وحمل القانون بما يفرضة علية الكاهن توبة، اعني صوم وسجود مطانوات وقطع الاطعمة، ومن شرب خمر وقطع زيت، صيام بالغ بخبز وما من عشية الي عشية. هذا يخلي لان اسقف واحدا جعلة بعض ملوك الكفر ذبح قدام الأوثان وعدها من كثرة ضعف البشرية من فزعة، وعند ذلك هرب الي البرية وتعرا وصار مع الوحوش زمان طويل فلما فعل هذة التوبة تحنن الله علية وصارو عنة

¹ Rather الخطاء 1 Read الخطاء 1 Read الخطاء 1 Read الخطاء 1 Read الخطبة. ه MS. الخطبة MS. الظهن الطلق المتعدد العداد العد

غير فاني وغير متغير لا يزوله شي 1 من للجمتين. لا من نعيم الصالحين ولا من عذاب الطالحين. فتد اتضم العدل لانه شي1 اخر مجدا فضيل رفيع عالى من كل منظر. شبهة ذاك الذي لم يخطر على ذهن وكسلان من الذي ينظرها هأهنا البتة. كما ان النعيم الذي هاهنا كذلك العذاب الذي هناك افضل من شكل شبه عذاب هاهناه وايضاً ينبغى انا نفسر ما هو حال ذلك الضيا نعيم الصديقين اعلمك لان ما هو ذلك النور جوهرة من شي من هذه العناصر المنظورة بل ذاك يكون من نور اللاهوت 5 خاصة ربنا. ينبسط ويفيض على الصديقين. الذي لو كان الف عاصر (sic) شموس من هذه المنظورة لم يكن لها قياس البته. وكل واحد من القديسين والصالحين والأبرار يضي منه على قدر قياسه وصفوه وطهارته وقداسته لان يستضى ٥ ذاك القديس كما يقول بولص الرسول على راي الكواكب تجدها نجمه افضل من نجمه بعجدها * كذلك ايضا حياة الراقدين آذا نهضوا من البعث. انهم يقوموا بالمجد. بل جميعهم في ملك واحد متنعمون. الا تجدهم مميزون اعنى الذي تنظره جنب الملك من الذي هو في اخر رتبه في العرس. وكذلك ايضاً بهذا القياس تجد الخطاء في الجحيم. ليسو مساوة واحد من عقابهم. بل كل واحد على قدر زلاته يكون عذابه. وكما لم يقتاس نور الشمس مع ضو القمر بقياس واحد كذلك لم يقتاس معا نعيم الصالحين مع الكاملين والتوابين. وكما ان ضو القمر اشد من الكواكب. لانه ثلث رتب كاملين وصالحين وتوابين. لانك تجد بعض التوابين قد حصل في الدرجة العليا مع الكاملين لاجل حدة وشقاة وتوبته وايمانه واتضاعه. وكما أن نور الشمس البرناسوت وبنا وضياة يجوز بجميع الاعما بلا تمييز 10. كذلك يكون 11 ضياة جايّز في جميع المذكورين. وهو يكون جمالهم وردا كسوتهم وهم في نعيم واحد وتصنيف ملك واحد • وكذلك عذاب الجعيم تحس فيها الخطأة بجميع اعضاها كيلا هو معد لاوليُّك الثلاثة رتب بنو¹² النور. ليسو به مصايّب اوجاع. لان ما يمنعنا الي دخول الملكوت 13 الروحاني غير الثياب 11 الوسخة بالزنا وسفك الدم والظلم. ومحبة الذهب . والفضة. هذة الاعراض والاوجاع اذا توسخنا فيها. ولم نطهرها بالاعتراف وتوبه 15 وحمل القانون وهي التي قال في الانجيل الذي جاز الي العرس وثيابة 10 وسخة مدنسة. ثم جعل الملائكة ربطوا يدية ورجلية ورماة خارج الى الظلمة القصوي 11 · واما من اشكال ا

همن . ³ MS. نیکن . ⁴ MS. شیا . ⁵ Syr. JLoo. رکنون . ⁵ Syr. JLoo. . 1 MS. شيا. ه Ms. سالح. .یکن .Ms ق ? ليس (هو) مساواة واحدة Read ? . يكن . 11 MS. تمييزًا . 10 MS. أَبُرْناسا or more correctly برنسا , حدما from حدمها . وثوبه .MS 19 Read بنى. 13 Syr. Jlasso. التياب .MS . وتيابه .MS . القسوي .MS

CHAPTER LX,

According to the Oxford MS.

فينبغي انا نوضع عن عداب الخطاء كيف يتعذبوا. وان قلنا انهم لم يتعذبوا فليسوا ثم عقاب الم عذاب للخطاء. هذا لم يمكن. فاذا لم يعذبوا ويعاقبوا الخطاء على قدر خطاياهم ولا الصالحين ايضا ياخذوا نعيم الخيرات بدل اتعابهم * قاما العذاب الذي يعذبوا فيه الخطاء بالجعيم. قال قديسين اذكيا بروح القدس ليس هو شبهه " مثل هذا الذي هاهنا. قشر ضرب عمى وقطع اوصال. ام ذبع ام كسر اعصا. ذاك العذاب شبه: الأكابه التي تمني النفس وتهلكها حدة الندام، وشدة الاسف على الامور القبيعة الوحشة وعلى لهبة نار الزنا وحب الرذايّل التي ارتبط بحبتها في مذا العالم . واما عن محسوس كونه فينا عند القيامة مثل رأي الشمس لانه لم يتكدر شعاعها ولا القمر ايضا حسن بياضه ولا الجوهرة من سقل ضياها. بل عن تحقیق انا نحس بقوة كامله بفكر ناطق علم روحانيا (sic) نعيمنا وعذاب عقابنا هناك بالجهتين. الابرار نعيمهم ولخطاء جعيمهم ♦ فاذا كان من حكم العدل لان القديسين والابرار والصديقين يحسوا التذاذهم وتعيمهم. كذلك ايضا تحس الخطاء في عذابهم وحدة عقابهم في القوة والقابلة اللذة التي مي التمييز ، واخر من هذا عن ا تعقيق لم يفارقنا الذهن " والفطنة والنبه بل تكون " صافيين فهمين من كثرة لطفنا وخفته وذكاوته. ولم تشبه خيرات ذلك العالم بقياس خيرات هذا العالم الموجود هاهنا. لان لم عطيت لنا جميع خيرات هذا العالم وملكة وماله الى الغاية ما يكون. لم نراها هناك في ذلك العالم الا شبه الرذالة والنفاية المحقورة. وان طلبناها ثم نتنعم فيها فلم نجدها. لان جوهر عقلنا عظيم هو بغبطة لانه لم يموت ولا يفنا من جميع حسناته ونعيمها * وكذلك ايضا لم يزول ام يفنا جوهرنا هناك من عقابه وعذابه. ولم كان جميع خيرات هذا العالم وشهواته وجميع عذابه وشدايدة وشقاة فما هو الا حقيرا اذا قسناه في ذلك العالم العتيد 10. لان جوهر انفسنا

¹ Apparently a contraction for فليس هو. The same form occurs several times subsequently.

³ MS. غليس هو MS. الشدادهم MS. الشدادهم MS. القوي MS. القوي MS. القوي MS. ودالع MS. الدالع MS. الطهن MS. العثيد MS. الردالع MS. الردالع MS. مجامع العثيد MS. الردالع MS. المحامد MS. المحام

المقالة اربعة واربعين بدل فيها لاي سبب كان نزول ربنا الى مصر ا

- خمسة واربعين يخبر فيها قصة قتل يوحنا اعنى قطع راسه ٠
- ستة واربعين يخبر فيها على حرب ابليس وامتّحانة لربنا لما استعمل الصوم ٠

 - سبعة واربعين يخبر فيها على الفصح المقدّس *
 ثمانية واربعين يخبر فيها عن الأم السيّد يسوع المسيم *
 - − تسعة واربعين يدل فيها عن يوسف الرامي الذي كان ختام لبيلاطس٠
- للخمسون] خبر يسير يدل كيف سلم السيد والدته القديسة مرت مريم ليومنا أبن زبدى عند الصلب الي نرجع الي عند ابلت من بين الأموات ♦
- [الحادية والخمسون] وايضا خبر اخركيف جاز ربنا الله الكلمة الى السماوات ولم
- ثانية وخمسين تخبر كيف كان حلول روح اللة القادر المساوي العقل والنطق
- ثلثة وخمسين يوضع فيها علي بشارة الرسل والبلد الذي يخص كل واحد منهم ايما هوف ويوضم دفنهم باي حال انتقل من العالم بركاتهم علينا امين ٥ وايضا نكتب اسما الرسل واحد بعد واحد كلمن هو بدرجته موصوف كما ذكرهم متى الانجيلي الرسول مقدمهم ٥
- اربعة وخمسين يدل فيها عن تعيير الممالك من واحد كتاب كتاب اسمة اسمة (sic) مثاداوس اسقف رومیه ♦
 - خمسه وخمسین تدل علی یاجوج و ماجوج المسجونین بالجربیا و ...
 - -- ستة وخمسين يدل فيها على مجى الاعور الدجّال ابن الهلاك ٠
- سبعة وخمسين ايضاح يسير باختصار على خروج النفس من الجسد بسلام ربنا امین ♦
 - ثمانية وخمسين خبر يسير يدل على انبعاث القيامة جميع ٠
 - تسعة وخمسين تخبر على ايما شكل منظر البشريوم القيامة »
- ستون بخبر فيها على نعيم الصالحين وعلى عذاب الخاطيين وايما هو شكل سياسته ١٠ وايضًا نكتب قصة يسيرة أن كان يلعق الخطاة رحمة بالجحيم ام لا من بعد انهم يعذبون وتمض فيهم العقاب. ويقبلوا تلك العقوبة وان کان يدرکهم رحمه متى يکون ٠

[.] بالجربا .MS نهدها . Syr. ماجوج .MS 1 So the MS.; perhaps البعث.

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المقالة التاسعة عشر يدل فيها على خروج ادم وحوا (sic) *

    عشرون يخبر فيها عن كور للداد والقردحة •

                            — احد وعشرون يدل¹ فيها صفة نوح والطوفان ♦
                     — الاثنين وعشرين يدل فيها عن ملكيزدق ابن مالك ·
— الثالثة وعشرون يوضع فيها نسبة اولاد سام وروسا اجيالهم سبعة وعشرين
                                                         حيل ٥
                           — الرابعة والعشرون يوضع فيها اجيال اولاد حام «

    لخامسه والعشرون يدل فيها على قبايل يافث •

                                                   — السادسة والعشرون ♦
                                 - السابعة والعشرون نرجع ايما الى قدام ♦
                         - الثامنة والعشرون يخبر فيها عن ابينا ابراهيم ٠

    ─ التاسعة والعشرون يوضم فيها اخبار ايوب الصديق ♦

                 — الثلاثين يدل فيها لما بارك اسحاق ليعقوب وترك عيسوا ٠
                                                        → احد وثلثين ٥

    الاثنین وثلثین بدل فیها اخبار موسی وبنی اسراییل •

    الثالثة وثلثون يوضر فيها العصاة التي كانت مع موسى «

                                                        — اربعة وثلثون ♦

    خمسة وثلثون فيها خبر قضاة بني اسرائيل وملوكهم باختصار يسيره

       - السادسة وثلثون يخبر فيها كيف كان انتقال الانبيا من هذا العالم ٠

    − سبعة وثلثين تدل على نسبة سيّدنا يسوع المسيم •

    تمانية وثلثين بدل فيها على بشارة جبرايل الملاق الى يواقيم وحنه بالقديسة

            الطاهرة مرت مريم الم ربّنا والاهنا وسيّدنا يسوع المسيم ٠
 — تسعة وثلثين بشارة جمرايل الملاك الى العذرى الطاهرة مرت مريم القليسة »
                            - الاربعين يدل فيها على ميلاد ربنا الشريف ♦
- احد واربعین یدل فیها عن ما سبی دلیله من واحد عالم اسمه زردوشات
                                        وقيل عند أن أسمه بروخ ٥

    اثنين واربعين تدل عن ظهور النجم وعن الميلاد الشريف ◆

            - ثلاثة واربعين بخبر فيها على مجى ملوك الفرس الى بيت لحم ٠
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¹ MS. تدل ² MS. مراحوه ³ MS. الثمانيّة MS. الثمانيّة MS. الثمانيّة MS. العطامرة MS. العطامرة MS.

THE HEADINGS OF THE CHAPTERS.

EXTRACTED FROM THE OXFORD MS.

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المقالة الثانية بدلّ على فكر الله الازليّ على خلقة كون الدنيا ٠
   - الثالث: تفسير يبين فيه 1 كون السبع طبايع بهدو لطيف غير مدروك 0 .
                         - الرابعة بدل فيها وخلقة الأرض والما والهوا والناره
                                    ─ الخامسة بدل فيها على تكوين السما ♦
    - السادسة يدل فيها عن مراتب الملائكة انها تسع تجمات اعنى درجات «
                                       -- السابعة يخبر فيها دليل الظلمة ٠
                                       - الثامنة يدل فيها النور اي الضو♦

    التاسعة بدل فيها خلقة الجلد +

    العاشرة يدل فيها كيف كان خلقة الاشجار والنبات ونظام المحور والانهار

    ─ الحادي عشر تخبر عن خلقة كون ميا النجوم ♦

- الثانية عشر بخبر فيها كيف خلقت فيها الاسماك والديابات والتنانين ·
                                   والطيور الذين في الما وبرا الما ٠

    الثالثة عشر تدل على خلقة الوحوش 10 والبهايم ٠

    الرابعة عشر يمف بها كيف جبل الله تبارك وتعالى اسمه لابينا " ادم في

                       يوم الجمعة بعينها التي تقدم ذكرها في الأول ٠

    لخامسه عشر يدل فيها عن خلقة حوا ٠

                         -- السادسة عشر يخبر فيها عن خلقة كون الفردوس ٠
                                   - السابعة عشر لاجل خطية ادم وسببها ♦

    الثامنة عشر يدل فيها عن خروج ادم وحوا من لجنه *
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¹ MS. علي . هذروك . هذروك . We should have expected the prep. علي . هذروك . المعالم . هذروك . المعالم . هذروك . هذرو

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الثاني والاربعون. في صوم سيدنا وجهادة 1 مع الشيطان ٥
                                            الثالث والاربعون. في قصم سيدنا ٥
                                               الرابع والاربعون. في الأم سيدنا ٠
                                            الخامس والاربعون. في قيامة سيدنا ٥
                                           السادس والاربعون. في صعود سيدنا ٥
              السابع والاربعون. في نزول روح القدس على السليحية في العلية 4
 الثامن والاربعون. في تلماذ السليعية وفي مواضع كل واحد واحد منهم وفي ووقهم ٠
                          التاسع والأربعون. أسامي السليحيين وأحد بعد واحده
                        الخمسون. في نكت معار الذين تزوجوا من السليحيين ٠
                  لحادي والخمسون. اسامي المجالقة المشرقيين خلفا السليعيين ٥
  الثاني والخمسون. اسامي الملوك الذين 10 ملكوا في العالم من الطوفان والى الآن 11 ♦
الثالث والخمسون. في اخر الزمان 2 واختلاف الممالك من كُتاب مثاديوس 13 اسقف روميه ٠
                     الرابع والخمسون. في ياجوج وماجوج المحبوسين في الشمال ٠
                                 لخامس ولخمسون. في مجي الدجال ابن الهلال ٠
                       السادس ولخمسون. في الموت وانفصال النفس من الحسد 14 م
السابع وللمسون. في النشور والقيامة 11 الكليد وانتها عالم الاسطقسات وابتدا 16 عالم
         الثامن والخمسون. في كيفية القيامة وباي زي يقومون الناس يوم القيامة ٠
               التاسع والخمسون. في نعيم الابرار وعناب الخطاة كيف يكون هناك ٠
الستون. في رحمة ألله تعالى مل تدركهم الخطاة بعد اخذ القصاص منهم وبالمهم
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وقصارتهم ام لا وان ادركتهم فمتى تدركهم ٠

¹ At fol. 96 δ, تابعيين وفي جهاده . هم هم . هم النسليميين وفي جهاده . هم . هم النسليميين وفي النسليمين وفي . هم . هم النمي . مثلان وفي المنابع المنا

الثامن عشر. في اتصال ادم بحوا 1 م التاسع عشر. في ظهور منعة الحدادة ٥ العشرون. في نوح والطوفان * ا الحادي والعشرون. في ملكزديق • الثاني والعشرون، في اولاد نوح من ثلث بنين اثني وسبعون قبيله وه الثالث والعشرون. في النسبة من عهد الطوفان الى الأن ال الرابع والعشرون. في القصر ٢٠٠٠ الخامس والعشرون. في ابراهيم ١ السادس والعشرون. في تجربة ايوب ٥ السابع والعشرون. في بركة اسحاق ليعقوب ♦ الثِامن والعشرون، في يوسف ٥ التاسع والعشرون. في موسى وبني اسرايل°♦ الثلثون. في عصاة موسى ٠ لحادي والثلثون. في ايشوع ابن نون وفي مدبري وملوك بني اسرايال ٠٠ الثاني والثلثون. في موت الانبيا وكيف ماتوا ودفنوا 10 ٠ الثالث والتلثون. في تدبيرات الله لجاريه في الحديث، وفي قبايل المسيم " ٠ الرابع والثلثون. في بشارة الملاك الى يوناخير" بمريم • أ الخامس والثلثون. في بشارة جبرايل لمريم احبل سيدنا ٠ السادس والثلثون. في ولادة سيدنا بالجسد ٠ السابع والثلثون. في نبوة زارادوشت الذي هو باروخ الكاتب 13 ٠ الثامن والثلثون. في الكوكب الذي ظهر في المشرق في يوم ولادة سيدنا ٠ التاسع والثلثون. في مجي المجوس من فارس ٠ الأربعون. في نزول سيدنا الى مصره الحادي والاربعون. في يوحنا المعمداني 14 وفي عماد سيدنا ٥

² At fol. 26 a, قلهور الة. ⁸ At fol. 26 b, قى نسل نوحا At fol. 32 a, merely انى . وفي الطوفان النسبة التي من الطوفان والينا ،At fol. 34 b النسبة التي من الطوفان فيّ بنيان البرج وتقسم ,At fol. 36 a . وفي بني آسراييل ,⁶ At fol. 44 a الالسن. وقى سنين المدبرين At fol. 66 b، • والملوك من بني اسراييل باختصار .وَكَيف دَفَنُوا كُلُّ وَاحد منهم ،At fol. 70 ه أنى قبايُلَ المسيعية At fol. 74 b, merely ... ¹² At fol. 78 a, ليوناخير. ¹⁸ At fol. 84 b, . نبوة زارادوشت على سيدنا merely ¹⁴ At fol. 93 a, العمدان. From the Syr. . حَصْرُ ا = غِماد : صُحَصْرُ لل

وفية تفاهة، فدعة لغيرك، وربما غيرك يستفيد منة ويصلح لة، والذي هو حلو ويحلي حنك خاطرك، تقوت أمنة وشبع جوعك، وأن كان قليل ولا يكفيك، البحث عن الأصل واطلب هناك تمامة وكمالة، وتتمم حاجتك، واعلم أيها الآخ أن في كل موضع فية المحبة للقيقية، فليس هناك فزعة، وفي موضع الأنبساط ليس فية حذر، ولولا انتكالنا على محبتك التي ما فيها دنس، ما كنا نهجم ولا نتخطا على الأشيا التي هي أعلى من قدر ضعف معرفتنا فقد قال بعض العلما أذا وجدت عسلا فكل بلقية، ليلة تشبع منة وتادية بالقيّ، يعني لا تبعث عن الأمور الألهية الم

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ذكر الفصول التي في هذا الكتاب ٠
راس الأول. في ازلية ارادة الله تعام في خلقة البرايا في القدم ٥
                    الثاني، في خلقة السبعة جواهر بالصمت ٥
                        الثالث. في الأرض والما والهوا والناره
                                       الرابع. في السما .
الخامس. في الملايد.
                                        السادس. في الظلمة ٥
                                    السابع. في النور السا10 6 6
                                        الشامن. في " الرقيع ٠
     التاسع. في خلقة الأشجار والنبات وخلقة الابحار 12 والأنهر ٥
                                     العاشر. في خلقة الأنوار♦
الحادي عشر. في خلفة التنانين والسمك والطير ودبيب الماقه الله
                     الثاني عشر. في خلقة للحيوانات والدواب ٠
                               الثالث عشر في جبلة 14 ادم ٠
                                الرابع عشر. في تصوير 18 حوا ٥
                                   لخامس عشر. في الفردوس ٠
                                السادس عشر. في خطية ادم ٠
              السابع عشر. في خروج ادم وحوا من الفردوس ♦
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الينا. وهمتك في خدمتنا. التي 1 بالمعبة للحاذقة والاتضاع المسيعي كملتها. وقد كان في وقت وقت. يحدث لنا مجمعا حقاني على اشيا اشيا صنعها الله في تدابيرة في هذا العالم الاسطقصات والذي عهو مزمع أن يصنعه في عالم النور. ومن أجل الألم المُوساوي. الذي هي لدغة اللسان قد امتحنا. وما كنا نقدر ولا نستطيع لتعريفات الفضائل المفيدة الذي كنت تسال معفنا كما يجب. وبهذه العلَّة كنا نمتنع من المفاوضة المفيدة من الكتب المقدسة. فلما اراد الله وقسم لنا بفراق بعضنا بعض. وظهرت فينا علامة الشيخوخة التي هي رسول الموت. ودخلنا في السنين وشخنا. راينا أن بلسان القلم وشفاه و المداد نعرفك باختصار جميع تدابير الله في العالمين. وقد جمعنا ولقطنا من فردوس الكتب الالهية. ومن كلَّام الابا الملافنة والعلما. اخبار وفصول على الكل. ووضعنا اساس بنياننا على ابتدا خلقة هذا العالم المحسوس. وجعلنا الانتها عالم الجديد. وسمينا هذا الكتاب كتاب النعلة. لانه ملقط من ازهار الناموسين. ومن انوار الكتب المقدسة. قد جمعنا ووضعنا فيه لفايّدتك. وكما ان النحلة لحقيرة باجنحة شفافة. تطير وتزقط على انواع الازهار المختلفة الالوان. وعلى الانوار المختلفة الرابعة. وتلقط من جميعهم مواد يصلح ويلين لعمل صنعتها. فاول ما تجمع مواد من الازهار وتحمل على افخاذها وتجيب تلسكنها. وتجعله اساسا لبنيانها في عمل الشمع. وحينيَّذ تلقط بفمها من الطل السماءي. الذي على ازهار نيسن. وتاتي وتنفخ في تلك البيوت وتصنع الشهد والعسل. لاستعمال الناس ولقوتها ايضا. هكذا ونعن الضعفا فسلنا من جبال كتب العتيقة فسل 10 الكلام المجسم ووضعناه هاهنا كالاساس لبنيان الناموس الروحاني. وكما ان النحلة تحمل مادة الشمع على افخاذها من اجل تفاهتها وعدم طعمها. ولمادة العسل تجيب بفمها لاجل حلاوة طعمها وعذوبتها. هكذا نعن وضعنا الناموس المجسم موضع الاساس والارض. والناموس الروحاني موضع المظلة والسما لبنيان برج الروحاني. وكما أن الوراز11 والبستاني الشاطر يدور في البساتين 12 ويبعث على اجود الأنواع والفاكه. وياخذ منهم اغصان وغروس ويغرس في ارضه. هكذا وايضا نعن دخلنا في فردوس الكتب وفسخنا منهم فسوخ 13 وقضبان. وغرسنا في ارض كتابنا هذا لَفايُدتك ولراحتك. وانت ايها الاخ حيث تتفرج بين هذه الغروس. الذي تبصر منهم انه لا يصلم له

¹ I have added this word. الذي MS. 3 A vulgar form for لثغة. See Dozy's Supplément. 4 MS. slame. قد عد الله عنه Plural of معد عبار الله عنه الله على الله عنه الله عنه على الله عنه الله عنه الله عنه . هَمُّلا = here نَسَلَ ا • For وتسقط ، • From جآء ب = جاب . . الميوا .MS . ه محکدا = نَسِيل plural of , نُسُل 10 11 Perhaps for الزرّاد, literally rose-18 I.e. cuttings, from فَسَخَ = فَسَخَ البستاتين .MS ¹² garde**ner.** Y [II. 2.]

يغرسها في ارضة. وهكذا نحن دخلنا الي بساتين الكتب. وفسخنا لنا منها تضبان خلف وسراغيف، وغرسناهم في ارض ورق كتابنا هذا تعزية ومنفعة وفرجة عقلية لكل واقفاً على نظرها و وانت ايها للبيب عند ما تجعل عقلك يتفرج بين هذه الغروس الوسط ورا المنظورة. وتظن انها ولاش حقيرة. اتركة لغيرك والتي تجدها حلوة لذيذة كي تغذوا فيها ذهنك وتشبع نفسك مجاعتها. وتروي عطشها اذكرنا و فان رايت انها قصيرة ولم هي كفوًا انها تقنع. فتامل جدا من اين هي نسبة اصلها ومن هناك تعرف قنوع طلبتك تكون تعلم ايها الاخ للبيب. الموضع الذي فية المحبة للقانية. فليس عندك هناك خوف من مكروة. والبلدة التي لك فيها ذلة ابعدت الفزع وسكن فيك الأمن و ولولا نحن متوكلين العلي محبتك الغير مالوفة. لم كنا جسرنا على تصويرها. ام نهجم على الأمور العالية على قدرنا وطفولية معرفتنا. لانة قبل لبعض الاذكيا اذا وجدت عسل ابناع الله منه على قدر حاجتك. ليلا اذا شبعت منة تتقية النه وسيّدنا يسوع المسيح وعلينا رحمتة امين والمجدن والمجدن والمجدن والمجدن والمها والمجدن والمسيح وعلينا وحمتة امين والمجدن والمجدن والمحبد المستح وعلينا وحمتة امين والمجدن والمجدن والمحبدة المين والمجدن والمستح وعلينا وحمتة امين والمجدن والمجدن والمحبد المجدن والمجدن والمجدن والمجدن والمجدن والمحبدة المين والمجدن والمجدن

CHAPTER I.

According to the Munich MS.

على قوة سيدنا يسوع المسيح نبتدي ونكتب كتاب مقطوف الذي يدعي كتاب النعلة. تاليف صفي الله مار شليمون مطران الفراة وميشان. الذي هي البصرة. يا رب ساعدنى برحمتك امين ٠

في الأول مبدأ الكلام ♦

لم يمكن للابنا حتى يضعوا بضايع للابا. الا الابنا الروحانيين، كما قال المغبوط فولوس. لكن ضرورة المحبه الزمتنا ان نوفيك. يا ايها الاخ لحبيب وعكازة شيخوخيتنا صفى الله مار نرسى 11 اسقف كونيشابور وبيت وزيق. نذكر الان اجتهادك

الغيرك . " MS. الغيرك . " Read الأخرما " MS. العدة . " التقييّث المعالم . " التقييّث المعالم المعالم المعالم المعالم المعالم المعالم . " العدة . "

العالم هذا الحاضر ومهما! هو مزمع انه يفعله ايضا بالعالم الجديد. ولاجل تقلُّ لساني من اوجاع الجسد كما جرب موسى النبي تقل الساند. فلم نقدر نخبرك من الامور النافعة شهوتك الروحانيَّة. ولاجل هذا السبب تعوقنا عن مامول سوالك من احاديت الكتب الروحانية النافعة • فلما شا الله عند ما افترقت من عندي اشار الى مشور الكبرا. اذ هي رسول الموت. وشخت وقدمت في السن. في خاطري لان اجعل لى لسان من قلّم قصب. واجعل لى شفاه من حبر الدواء. واكتب اليك باختصار بسع ابويتك الطاهرة من اجل تدبير وربنا في حكمة عدلة ورحمته بالجهتين. واني صرت اجني على راي النعلة. واجتهد بجميع الزهور النوعية من بستان الكتب الروحانيّة. ومن قصلة الابا المعلمين اخبار وتساميّا على هذا جميعة. واني جعلت قاعدة البنيان في مبتدا 10 تكوين خلقة هذا العالم لخاصر تم 11 رجعنا ايضًا الى خلقة العالم الجديدة وسمينا كتابنًا هذا لعلة. لأن راي النَّعلمُ تجعُّله 22 الباري مكمة. لانها تجنى من الزهور حاجة مالوفها * وكذلك جعلنا من زهور الكتب المقدسة العتيقة والحديثة. اجنى منها منافع موضوعة هاهنا. وكما أن النحلة ضعيفة ولها اجنعة لطيفة تجعل تطير وتنزل بعلولها على الزهور المختلفة الالوان. وعلى زهورًا مختلفة الروايُر. وتجعل تختار وتجنى لها الة من الجميع مهما 1 تستعملة بحكمة فعلها ذلك. لانها اول باول تجمع مهما تكون فيه الشمع قاعدة القرص ٠ وبعد ذلك تجمع بفمها من الندا14 النازل من السما على كافة الزهور بايام شهر نيسان. وتوعيد في اولايًا الجباب، وتكملها شهده ملان عسل. ثم تصير غذا 15 لاستعمال البشر. أو لها طعام خاص. وكذلك نعن الاحقار قطعنا من جبل الكتب العتيقة التوراة والانبيا الواح معسوسة متل 16 موسى النبي. وجعلناها قاعدة البنيان سنة الناموس الروحاني ♦ وكما ان النعلة تعمل الق¹⁷ الشمّع على افخاذها ¹¹ لاجل انه خاثر 10 كثيف تقيل 90°. واما العسل لاجل انه كريم لطيف خاصي تحمله بفمها لاجل كرام " حلاوته. وكذلك ايضا نحن وضعنا ناموس جسماني قاعد، كثيفه ارضيه، وناموس روحاني مكان لطيف قاعدة روحانية، وكمثل رب البستان الغارس للحادق على يدور على اهل البساتين يستدل " على انواع خاصة الفواكة لليدة ويقطع له منها عُصونً

ا MS. اعم المعام 1 MS. الم ذخيرة for دخيرة, as above, ثقل for ذخيرة. احادیث For ا . باختصر .MS اشا .MS ه MS. تلفأة . 11 For ثم. " **لذبير .MS** • MS. نطلة. مبتذا .MS مبتذا . مدومدا .MS ¹³ 15 MS. Jac. 19 Read Lee? النذا .MS ¹⁴ .خاتر .MS قاتر . 17 MS. 0.22. مثل For مثل. . فخاذما .MS ¹⁸ . ثقيل For ™ 21 Read كرم? .يستذل .MS 🗠 . الحاذق For

ه كتاب النحلة ه

CHAPTER I.

According to the Oxford MS.

بسم الآب والآبن والروح القدس الآلة الواحد له المجد والشكر دايما امين به بارشادة. وعنايتة. نبتدي ونكتب مقالات لازمة تحتاج اليها الأذكيا. كي نصد بها كثيرين الفضول، وقد يسمًا هذا الكتاب لجمع من الكتب المعروفة بالبيعة المقدسة العتيقة والحديثة. ويقال ايفا انه علي راي النحلة التي تجمع من الزهور الدنج علي جسم المخاذها. لتعمر لها بيت وهو قاعدة بدوق البناينة قال بولص لسان العطر ورسول الرب يسوع المسيع. لم يلزم الآبن كي يدّخر دخيرة لابية. بل يلزم الآب واضع المجود لابنة وكان واضع لهذة الامور المقدسة الآب القديس سليمان مطران الفراة. من كان سوالة بعض الأخوة من نظارية أن اسقف كوشبر آ بلد وزيق اسمة نرسي. صلاتهما وبركاتهما تشملنا اجمعين ولاولاد البيعة المقدسة بني المعمودية الطاهرة امين امين اين وامين به

اول مقالة تسمًّا مقدّمة الكتاب بسلام ربنا امين ٠

من اجل لخبّ العامي الي جميع القدّيسين لخافظين وصايا ربّنا ايسوع المسيح الروحانيّين يضطرناكي نساويهم الاجرة بما تلفظة حقارتنا. كذلك نجازيك تعبك ايّها الاخ لخبيب نرسى، مسند ضعف شيوختنا. عفيف الله السيّد الاب اسقف كوشبر. واننا ذكرنا همّة محبتك وحرصك علي خدمة ضعفنا. مضافة الي تواضع الرب يسوع المسيح، فانت ايضا كملته واذا كنت يا ابي لاجل محبتك الروحانيّة بعلت تسالني في اوقات عند اجتماعنا الروحاني من اجل اخبارًا. وصرت تفحص عنه وتضرع الي الغاية. مقالة، مقالة، كيف خلق الباري تعالى ذكرة وتبارك اسمة عناصر

EXTRACTS FROM THE ARABIC VERSIONS

OF THE

BOOK OF THE BEE.

علم لحدمات حمدن هنه مملص دمحه هنه دلمقهم بحماد حمدنهم بدمنهما بحديد لحزر عليه معللا ملية مملك بدونه

restan. olusin redun des oèten eriuerado. त्या वक्ष त्या भूत कारंज त्या को त्यक त्येवत त्येत وهدلهه. حد لحد حربة هم حدم وغدم شوه ودر لهم. غدی مسحسه درسه ملنه مع فیل محتل عدم من سد אשלאה שלמשלה סשורה אלן זין אל האנשם הלבסלם האלשה azinggues irre erizo areg, eare eriza era حصقها معدم وره فدهم بعدا المحادر الم المعامد مله אישים בבא גאשה מהבסםה אישי בבא האשה מיהי حمصحہ وردامه فرور درائم مرات المعدل معدالهم حمالهما جعم دزيم ملعم مديم بالم عملم شهم المعنى فر ينغ المحدود مرايده ما المعالم المعال له عدم محد مرتبع لبين مرتبع من والمام من والمام المام والمام والمام المام الما حمسعت شهه. مديم له. مدم محة علموص لحني. لعلم لے محید من لہ قریلہ ممعید لھ، معد حدد محز، ولعلم حلحم لم يححة حنه محدد مهم ححةم حنه دة معكمم. בן באבא הכלבההנטאא. אובי העבי אנא ה, האבין تبسه مع محقهم مدتعه دفغه لله ملك مع محمم دزعه المحدد مده احسه المحلد المان شمه المحر حمدت محا محاجب شه من وحديد المعالم المعامد المعامد المعامد وسلمان واحده وغد وخرز. خه و ودز حديم لحلم. وورد والمر والمراه والمراه والمراه الم عمله من المراه المراع المراه المراع المراه ا

¹ MS. coal. ¹ MS. co! labores. ¹ Should we not read No No

حجعس صعم دنعه لعبه سلقه. لسنه حبدلم همه KLAZEN PLEK AUG KLAO BUKEMI HOU KALAZ בבלבהם. סאב לבבוא השהסוסש הבים בבלבה השפונשום לא مخغ. بمخبر حموسه الله في المتم سلو معلمة «ويعمه ما محيقا معموم ويعمد معموم التربية المحسلة الم مهمهمي ساع عنهم ساء عصل مصل ساء سيد הבלובה למס. אלא הנמספה מצלומת וכוא מלול אברא تعفع لعمة حمسك معنا معنا بغتم مصاعب مصلك عصيمة تصعرفه وهم حوسه في في المسعود ملك احديم مخلم لنه. دهمحه دم دلم حدمهمهم مدلم عملم حجمد ماتنده معدل مدين مدين المعالم بحمياء، مهمهمي حلع مدن سينهمه، محم سر بدة وه ما دیا دیم دیمیم دیقیم دین می مسلم جم وسلف مهنت وه بدر معند معند برا المام به المام ومعندهم محدم حدم ك مقوم حلل لمت حسود لمفسعد لمستملم ومستدلم ومن سنلم ملم مد حللهمه دحقه بندهه تبد مهمم المته وموالح حسمة عن سفهم الم المراجع المستحاد المواد المحرة المراجع المراع علمه ما بعد ملع به نور ملح و ملك و المعلم معلم وسامنه والمراجعة معامة المراجعة المعمر داعة المامة

¹ A وسكمه؛ B ends with this word. اصفه؛ A وسمه؛ ⁴ Vat. MS. ساء. وسماعه؛ ⁷ Vat. MS. منه اغلال.

סבי, אישום אבי מהואי בשלהי וכלשואי ברואי דיים אין אין של האלים בים הבילים אולא דרן יים דיים אובא שהי לשומד השבלה בשהבה הבעורה שבולה הכן שהים הכים تسلطه، مطود مخز. عمر حديد السلطه، مطود مخز. عمر عديد السلطة هوزع دمسوه و من موسح فند لصفي ملعلة منف فيد المعالم في منف المعالم The states as enith some their the لصفي. زحم قر عصدم لمحمولهم، وحدة ويمعطر حر فر وحد له صوينه. ممل للمومر لصمه. ملمود مخز. دحلحه وحلمة لمعمد عدم بنام ملم ملايد مام محبر المحدودة حفِعمد محنة. حملت العر العمام الملم المحدد مام العماد الماد حم مولقه حفدلم دوهمه المقلمان صقه ام سملم «دولهن سنسه له دینه ممالید. در اور دوسم در عام ه، سیلمی ده بادسی ده بادسی و میدامی در عدیده می در عدید می در می می در هنافير وحدم سله وحقيعهم ببحصيه ملم صهم حلقهم. ٥٠٥ محفودا مد هام معمله معلمه معام بناعه معمار فاسم محمؤيدي وحصمت لحمد محمود معموم لحممحم معصمه مراصه على من حدمة من من مرام مردم بساغة محمد المامة محرح محامله المامة محنفعد المامة سلقم. قاصع حصم دنعه المبنة حدمني. مله لمود المحدة شوم والمالا المهام ماماه مهرتك علماء مرقة

ع A لدعامه ويه. ¹ A omits about?. B oo. 4 A omits 120 ⁵ B ومحمها ⁶ The Vatican MS. (Assemânî, Bib. Or., and has orlowy. ⁷ B Vat. MS. المعتار. t. iii, pt. i, p. 323) omits 🕰. ه مع معم B ع • Vat. MS. رومسي. .محفِحكىم B معفِحكى 18 A lso. 18 B passo. 14 B Joa Jó. اوم B omits عنه. [II. 2.] X

حدیق دیموشه حنسلم لم ماه حم سلم. واحدم لم دوهم هدنی و واحدی و احدید و العدن و العدن

All. A omits exis. B haro lila. B eardhas.
A erio. Albant on harm that er harm lloads er harm
A many er; B omits bons. A omits harm.

وخلد محسم لنحد عضعير. معل سو مر موتعه لعهد reupho caraba oci lipho osenpho ioi. ny rnit لموسم معملةه. ومعدم والم مع معمدم ومنهز بهه حديد عدي مدن عد سُأَوْ حديد مد مد مديد مديد مديد حسدته حلموها حام بعضه منه دفات الحلم ر المادي من المادي و מאבן כמ בג כמ בבעלא נמסא מדבמ. מבנא אפ עליא وحلهاك. للم عيم لاز ومدهفي وحدد سد مدسفي لعهد سلمه عد عوسه. مصحه دل، حدففنم بهصات riman mania kanja. ola eina unima kanja ליבשלם י לאצ שאל הנועב המשפה של הנוש הלבים: ל हाह ज्यूने र्य किलंड कार विशंख कार का स्थान है कि है محنى حضة حملصف عةدهم دلم هوزه. ميوه عفه لم سلم المعلية موامده عد مدعم المهام معامده حملهن هدهم بخولاتيم دهن د بشمه دم دهممهم تزليد حنى لمة عمص, حتر بهصة بما سعفعه بملايض. ستهم دم تخم بول ما دام دام المحمل لحمل من دوست سته من عدیه ایم «دوزعیه ایم منتعد » فید دنی ومنفت منعم. له حملت سرهم. ممدود ومود وعل مرام معل معامد عوزمه مر علمه مرام عوده. وحا حددزامه ددسه جريب بالوفاعه معاموهم عدسه حریقه. حطحه دم دقیم «محلم، دمیتر» در مدینه

¹ B C omit ماممبهه. 2 A omits محل 3 A وغلبه. 4 B إلياً وعلى المعمود ماليت والمعمود ماليت والمعمود ماليت والمعمود ماليت والمعمود ماليت والمعمود وال

حسوده معن داسجهه. معلم بن دلم نهمهم همنم هم حصحه. سهم دلم نريع عصعه حجوز بمهم. معمونه حيه المع محز يسلم معمونين الملام بخز يعيم احسلنه ودونم المراكم المستم والمستم والمراكم والمراكم والمراكم والمراكم المراكم المرا حديم حده حدم البخاريم المقام مع بدع وحموم مر حد حد جد خد مر المام مرتب حسب العويمه عدد سله حفدله المسلم المن في في هر فافعهاما. حديدة الم دنين دله حماسته حدم ودوعمه، ممل مولك ممليمهم ملفهم حفدله. مل حدادهم عدبتهم ٥ ولتمه ١٠ دهه حلحه ١٠ و حمله محله محله و محله و محلهم عصبته مهدمت حملته منتهم ومنتهم محمده عصبته مراته ما عصبته ما تعلقه منتهم المرات حملت وحمله المرا مسلم والأعدال المار ومار والتعمل لم من وسرد من معقس واح قوه حسر حلودهدوهم ولا مرا حدمة والمعد ، مع علمه عديسه المعمر معلمة معلمة عديمة عديمة معلمة عديمة عديمة عديمة معلمة عديمة عونقمصر محالم مهاة مهمة مهمتر مدلحه مدير عربان مربع حمفنون لم حملحت محمد لله وحنى سعه محمد ك حدة ما حعملالعدم حدم حدم عدب محنفة محفل مر مل مشحم دالهم سلامه، موسم دالممر. محدم الخيرير مخفية هر حل المقحب المعادم عمامه عمامه بدسعمه سده سد مق حسع ما . محققه نسخ منهمه ملہ حر بمعنو وحدثے الحمدون محمد علىمنى. شه

¹ A المحد. 1 A محدد 1 A ومحدد 1 A ومحدد 1 A omits from مهنوه 1 مالت مالت 1 A B omit مهنو 1 مالت 1 A B omit مهنو 1 A B omit مه

مهخنی دهمنی دهیده سبعدی امیده الهای الهای دهیده مینوس مینوس اله سی سی الهای دیده مینوس مینوس

بديد، بدياسة بالمعامدة بدية بالاعتمام باعتمام بالاعتمام بالاعتمام بالاعتمام بالاعتمام بالاعتمام بالاعتمام

الذه لم 11.5 ما 12.5 المفنى النعب ولماك الله معبر محموم المنبع ا

¹ A | haboo. 2 C μολ. 3 A μο. 4 B C estence estat.
5 C huo. 6 B omits o. 7 A C omit hump. 8 B Join. 8 B C μομ.
10 A C omit from (lo to light). 11 B C hlo?; A omits work. 12 C Join?; A C μορ. 13 C μομ. 14 A ο?. 15 A μολο. 16 B C αλω. 17 A μιαλο.

سلمه دخمته مدخمه سد منحد معزد معزد معزد معرب لحده امعیده حر عنزند، دلم مهنده دم حدده المحادم حددة معنده ELLIA HERT. LA HADOR, EXECUTA. COLOO LIS LINAS ELEL. Dag hubits raisely refer ruffys. Onesty تنفر لحنيتهم هلمه عم اعمدسن در حدم له مجر حديث. هديم مح سد. دله دنيم ددلهن هدهده، وحدية له فعمر. دو هون دووده عهد دهوده والما دور حنف حسلم حدم عرم ،هم ،هم مناسم ماه .مقدم عننه مغلبه حد محمد عامنه معامنه معامنه حد حد حد معصم مروزه ما معنفساد. محلم معنفه مرام عمونه محدية هد بلية ده معديده ولم يدي هديم ووسم وعددته علائه لم وحدونه وعددهم وحنوبه حدم لطن جەلئىمەلى مۇلىدى مىسىكى مىلىدىكى لى كى ھەنبىدلىمەكى. حددزد لم ولزيم دهدس. فعم ولزيم نوسسه. محلم لمنة « حملصف هده ، دهرة م شامع مع معدده عضمده منعر. والم حزيم سرام منه معدد ملع بعدد حصف 10 حج حصن حصة حله المناها المناسب معفزولها. مربع ورايع المربع المعلى والمربع المربع الم عل هفهه ١٥ مخصلك ولمه سويه. حديثه لم عقبه وسوده ٠ فر در دخدر منعم موزنبه المد هذهم وحزعمه له الحصم دزعه وسلته. ١٥ المومز عدمته ١٥ مرزومه.

 ¹ B C omit одо.
 2 B C omit једе.
 3 A Johioga (sic).
 4 B C Једа.

 5 C об.
 6 С обрано офица, В оказа (аlways.
 7 A Једа.
 8 С собран.

 9 A Једе.
 10 A Једе.
 10 A оміts

 11 В С Једа.
 12 В С Једа.
 14 В С Једа.

יוו * בא גבאינא ווא מאשביהא מודין ימיולא בימרא יינולא בימראא ווא מייבלאא מודין

¹ A محده.
² A محداً؟.
³ C ppe وحد.
⁴ B omits وصنتاء.

⁵ B C القديد.
⁶ A omits from المدتاء to السمعة.
⁷ B معموما, and A omits المدادة المد

محعنة سته. سم مهجة لموسم معلقه سنعصم مهن وفد حديم حمزيم مرزيم در لموزم ديد عفر بدر should a horain was alide pur clar of candin auch el ner less jourges elen ues. ملامة لاعتمام حديد الفلامة والمرابعة والمرابع توسعه دار محموه من محمود بني محمد المحمد الم حعمد حر علم ملع فعمر دنوسدوهم. بجعلهم المنه صعيل منعتم محتمي مدامع مراحم مراحم مراحم مراحم مراحم المراحم مراحم المراحم الم لجعندك وصنعه ملم وأسمم هم صحدوله عنونوله دور مردساء معدل ملعه معده، مدريه مرتبع ملك مهر فلل حر دومه محر وهد حسه صمه. حر دوم دومه محده لدنه مسيح. ديد مزيم المسيري ممور ممور قلم معناهم معناهم بدعة من الماء وما سر معدمان عالم مبد حلم بضه محدم بشهم به حلمه وحب مضم بصمهم مغلحم مه يعمل محمد محمد معلقه متلاء متلاء متلاء جاجق، وهم ددهم حمريدة محملها علم حديه דמבר אוניאל הן מפשמוא סברסם אוניאול אבי حداديم ويتومل من بهذا لين هديم لا يه من الم سلم حدة وصعدة معلم حلم مام محمد مام محدة when there white as will remain the man when المعنى الما معنى المواجع المعنى المعن radique condition con condition con contra office لنعقمه بمحسد بمقل ولتسمى بي لنه مدم سله حتمه

¹ A omits to C con. 2 C con. 3 A omits co.; C omits to C omits to

حليمير لنه لمزحم. ممتله حمنوةير. وحتب بفلير. محدة معدة معود معود محدة المعربة معرفة معربة معرفة معر स्कर्षका. व्याविक व्यारंक व्यापक वांवाक वांवाक विस्तान وعل حجر حماندل مهلز حر دستعم ارعمةر دحسم. مملس وفيعم دشيك هذورونه لهف متحمي هلم وحليهف مجة هملفته. "وسم مملم ومعنافسةم ملم بدون المملم «دهمه، «کمر بندم» دخمه دهمه، «ملع دحمهه دنوسحه معموس دسته. به بهدن مود علسه. مه مخذ من لعف مهناس له علم بدر مل دم به بالمنبلد « حل عجب دم ، ممله ، دمحوه دههماده. منشام حتم فنفي والمد م زميم المسلم. حلا ولا والم معديم ويحدون עף די הישור הושרט היום בעם היושרט הבין. האיף المخذم حته وحاتك مح حسومه مدهمه ححدثه. حدته مد حدته باحد معتب عد مدعه سفر حمد لحد. ماستن محنوه وحمول نصح مه بزحمه وحديد ف مزيه دم مؤسمه مسلم في وحدة حمولاس ومدكر مدند حني حر عحب حصدوم ومعمودهم وحدم سله بي حج عودسه بمالهوهه. حبحه اللهزم لمولهم حر حماسه عدم ومدع كمزحك لعز وملم عماله دة وسيد المعدم عصبه له لدة محديم. محظه الم حولاته وحدوعه. وهنو لعلم مرتبي ولاعتبر حده لحوره المرابع عديم بر مالمهم مهمين في بمراهم. دحي منحم حتوام

U

¹ B اتمعا; C ستمه (sic). ² C وحداً وساء. ³ C وحداً الأ.

⁴ A C بعداء. ه A C omit of لعداء. ١ A لسماءه. ١ B والمعلم.

⁸ B C ← → o.

⁹ A B omit o.

.

اله « حل بوسحه "مسحه، حلم سدهم. معبالم حلم علم معبالم علم عبالم معبالم علم عبالم علم عبالم علم عبالم علم عبالم

عل فلمام محملهم احجمهم ومولزم محمله لمعلم ولعم مهم نحدته معموم، حمليهم معدد منعدد منعدد والعدد هادىد دىدكى. غدر لى مى مەرودى دەلىدى دەلمىدەلەك سهناه ما جنه بناد. صورت عد حديد بنام دادده حم دهر. ولغ، دده دوسعه له جدد. وهن دمخنم معديه فرمعاء بدعم وصعفد معديه مريم مرابا مرمرة دعنائم درمان بوسحه لصم محملاته. مهم دمه لمعدلهم معنزنه معلم حنيحصم و وحتلن وم معتله واوتم ٥ محدق مر عملمهم لعملم محصم حمل عصم. حم عدتهم سل لحدد. مامنهما در احزر المعددون معادي مامدون hers are come into the cours next as are محجنات لوزدسم لمل حنى ازم دسرن علا دميا اسحمن سلم دنجدة من حملقامه عبد مالقام عدد الماحدد sur مر مدنت. تحدود بدورها، درد عود خدم در مدند احده دده حذبتهما ممجة. وعل نخر عدم مله لدومه محمه. والحدم ובם מאובי לם. גובשובן אנא כאלמא גא אצפע דעבא enion, explo xelor buts. " ochi inche uts. one مهم سين مح بدسه في برست بدينه مريم من من منه منه مراسة مطلق معم لمما بصعب بعد محام مديموه محفقه المام معدد مر شب هلم ددولة مدفحه مر مدمد.

¹ B مبعه. ² B مبد. ³ In A a blank space is left, where the words الله المامية المبد المبد

علينه مه الحلمة بمحمد معديه مالم عدف محلمة صدم بعض الممؤخف ستلمله وسعفده وحنس والمسوون مدين في المراجعة الم مدين بحمين محمد المحمد منف المحدية حضة الله محنيلةم لف على ملفة عيد الله عديم الله خديّنه. ١ همي معندسم مدمدين محاسك، حدمد، ١ همانه دعلمه ديدوهه. دغه عدله لمنه لط عبد معلمه صهر حدم لمه مرحم وماء منعد عودماء. הנובה במם מבש בן דו העם הבמונים. לם האם במעם הבוניה محمد معوز عدم مدم مدم مدم مدم محمد محمد مل حدم ودهمنه مر لحمه مه معمله و دممه المرحدة ىعقى المعنى مع ولانهم حديد ليوسك. المسف مخزم ولعجب حافظتر. فده وم لماهزم ووزود. محم المناهم علته حديدةم. مهسةب مخزم المغادسه حعتم. هنه دم دعمة الم ١٥ دهديم حلوته دغرا ١١ كليدة هر مراهاد والمعتملة والمراجعة المراجعة الم בשבטבא בבין. פאשרנא אדין בי וובב בביושים 18 המפביב. صده دم ۱۲ مهمده ۱۵ دعالمه ماه سور ۱۵ دعندی. ده مد معته 15 خعد م به به به به به المحاد، محسر المحادث ا عوم مدة عم متحر محفقه لعة فمصر مده عمر عمتم معمله للبسع فياتسم. ماسين المحين المحين المعلم الموسم.

طنع ححك المعنى المنه المنهدي المنه المنهدي المنه المنهدي المنه المنهدي المنه المنهدي المنهدي

نه « مل حدمه معمد نعم حر فياتم.

علامهلام "دم دولهم القلام "ومعية لام دوله أحده محقوله دمامه وسوحه عزية وهجوني دله ه مسلوه مسلوه محمله. وحسلام وسوحه عزية وهجه وحسلام الته محتول وستعلم وحسلام الته محتول وستعلم وحسلام المراب والمراب المراب المرا

¹ B C omit Jaa.
1 B C

حسبه حلافها مل نع مدل عمله مدل ستلم. معفع مملحه مهزیم در کمتیه "هتیه موسع من مرد کاریم م مديموم. معمد مهر مدي هدر مدفيك من محدید مر از که دور عدلی دیر. محسم عزرترسم المفيناهم وبخرام والمعامر والمراجع المعادم المعادمة والمعادمة والم ەلھىخىم ئەدەفۇلسىن. ەلدىنى دەدەلىن ماھتەم دىفسى. roleszy runi ca ouzy. olasin reis la osztóule. مدنداه ، مخصع مح محتكم بمعقده المانحاه وتحديم حمة من المحسم عن للألم ووليس. حقام والم Le resen reard broista. oide coner al المنفع مد محنة ١٠٠٥ حديث حديث بن محديث بن المنفع ا وعمايك محمد محمد معمر معنا المعمد معتادة المعمد الم . त्रित्टोंडे प्रकार क्षेत्र क्षेत्र क्षेत्र कार्य ومحجلا علقهم وعفيدته. عمم هوه معمده وحمر وسع حمة الله مينه مينه مينه حدة المالة ال عده منهوه, لنه دندم حربعدم هر منهم حدة لهم. حر عدلی دور یوه کین هدی ارد برامی دو کموهه، دانعه الحمودة صو محمدته لايتهم. معلمم محمدة المهم مَهُلِسَهُم حم حمل عديد محمد علمن وتهما. قامطهم سلقمه بصنبه المعرم علم عتبمه معبر

 ¹ B C مامكىل كارى.
 2 C المتعاد.
 3 A حديد.
 4 C السهده.
 4 C السهده.
 5 B المغال.
 5 B المغال.
 6 B المغال.
 6 B المعدد.
 6 B المغال.
 6 B المغال.
 6 B المغال.
 10 A B omit ومكال.
 11 A omits ده.
 12 A جماليه.
 13 B المنهدة ومكاد.
 14 B C omit المؤدن.
 14 B C omit المؤدن.
 14 B C omit المؤدن.
 15 B I معال.
 16 B C omit المؤدن.
 17 B C omit المؤدن.
 18 B C omit omit of the same of th

محنبطه الله المازعية المازعي

ده » که محمله ۱۲ مرابعهٔ معلقه دن محدد.

حر داه المحديد عصلم حنيتك. دعده مد محلكه حصل مديم. محدة حدهة سفح. محده مدين حده حدة ام हजिल्म टकं. व्यक उन्हार हजिल्म टकं. व्यवंधकंद हजिलंद حض حيل المالمتم بنقد حنى من حدم كلاها معاملات محسديم وحدالم من محدية مناع معلم مناعم معامر مل المولكم وز والمراجع حن حنى مفامع ملاء وحلمهم دنعه بالمعلم مدعم محلمه مادمه حني مفعل مةفسم ستنهم العصاء مجعلم حلمهم المراسم محمد محلفها معدم مجمع لعجمه. معلم حلمه محمه محمله خسمه دغ عداه، هضه حلمه وبخعام حلمهم المراهم. حم انحض ١٠٤هـ منه مراه ١٠٤ حلك حلك بدوعيه بنه مودله. حلا ومعلم حلمه المرسم مه ومجة لموسم ومد. جمعة الاعلام المالمة عدمة المالك الاعلام المعامد المعامد المالك المالك

¹ A B plo?.

² B omits ooi.

³ B C leav?.

⁴ B C omit ومكه.

⁵ A سمهسيمياري.

⁶ A المحمد.

⁷ A والمحمد.

⁸ B I المحمدي.

⁸ B I المحمدي.

⁹ C المحمد المحمد.

¹⁰ B المحمدي.

¹¹ A محمد.

¹² B C المحمدي.

¹³ A به.

وروه العامية الله مراجع الما الما المعام المعاملة المعامل الله مله ماديم. معمله من معنى مادهم حلقه. استعيم لهه حر الهزيم لانساء مصلم عجمتهني. بنك وحديد. نهد ويعديد ويعدد فعليم والمالية صودتسي. فة أسر و المالية و جْزَنُع، كِوحِدَّتُهُم، كِرُحِيدِهُ عِنْ مُكَلِّمُ حِينَتُعُم، رَوْتُمُعُم، مُكْتُمُ، فیصلف. ورونی، ۱۰ هلاتی د دسته هم و مراحک محمولم من ١٠١٥ حست مخلم مغمر منعصم بعد، محتم هذا محتم معدد مرتب فعمودك. من لمديدوله وعدي وسلموله وعلمي مر على بلاولمسى ١٤ ١٥ هـ يزديم. ويومه ستلمله وعددم عملم وسعيم لهجر مهلاند علنه مزحم مرهيمفي مدنمه دسته مصفرفان حلوته مصحنه محوة محفحة من معاديم مدحمه مع دويم. ولم مفحة لصف. حم المحمد محموله محموله مخصول لحستعم مخلم حصنه وحتر معدد مغلم وحده وسقطه محدد متعدد المزيد منتد محمة محمة محمة عقبر حدامة 14 محملين محفلي حلقت محتمد 14 محمده محمد فيلقم خيدهم. مشلح وتعد حد علنهم. منصحب لمخصمهم وبنغل ولائه وسيمس معفل ولم دهاهم موحسس

المنا المنا المناد الم

[II. 2.]

ده مد کفی مخدف دستبعب حددت.

احد دم محله ملحصدزهی. امده محدتناهم محدتناهم محدتناهم مه خد لحدسه. بله حديد «حديمه لصلم حسيم جهمه من حر حتر معلى وحمقه ولمتعمر مر علمن عماقر ححدهام. حقحم حفيتم معدية, سهم. بمخلع شهه حبومدته المعتبين بحر محتمد محمتري محتمد محمد فلعلته حدم حدم منهنه مخلم شوه محم مهتلعان سرم حام . مهمابلته وعلم حكم ، مصاحا استةمه كراء من محلحه مقوه بحن مهنونجه الماسة محج بباء ملحصدون و معموض في من الملهم لحدودس. هذيه ١٠ ممرك ١٠ لعب ١٠ العبي ولتغيير والمتبعث والمتبعث والمتبع المتبعث والمتبعث والم المن حققه لازديم. بيهموه لمؤجه وحلحم هم لازديم. وروامه بخمله محممت من موقع حلمه مر مديسه لانحت. مملم ماده حسيدة مع معجد عبد معاد ماده معجد حمة مريم بله بلها معام عبه والمراب المام ودهون من المرابع المرا حسته فتهدم حبته ١٥ محتم، ١٥ محتم مهد مفتهن دسته حسب، محبه الله المزيد الله منجسه المحسبة المح البرفه مع بدة. بنا بعد معر لده عندالم عبه

Т

محدومهم. ملاعل حصف مسلمه حر علصف سدة مصف. معلصف त्यांमी व्यव्याक्षातः . व्यव्याक्ष्य त्यावा त्यावा त्यात्व ملعتب ململك. ويصم بنهيم عمديه في مسائم. مع ححمه مل سنعن والمعنى والعمن عدم مدين مدين مرامد حمين محر بها به المنافع معدم المنافع منحم المعافرة من المحددة بن معاملة المحاسد ال كماؤته ملية موفق من معتقد معنف حد ما ما مناهد «دناخت هَوه به محرحه مرحه هوه الاعاد، مركبة مركبة المرابعة المركبة ال المعمد حدوزه مهزحه وسحنف المساد. ولعم محم يعافير. معلق سحمه «مزمزي وملام» المناس ومونه حجعبيه المريحة. وبعوم عبد المعامد المعامد المعامدة محمده در دو مهدن حلحه محوده لعولده حلل معادة مناحب حست محنسه منه والمتناه والمتناء والمتناء ەسەختىم حجتىكى. مىلىنىغۇم 10 دىۋىكى دە عقلى. مىلەلىسىم صنعه مر حعله مهزومه الاعلام معلمه معلمه معلمه المعلمة السعه مكن ويعجم منع منه المام معنى منه المام معنى المام معنى المام منه المام منه المام منه المام منه المام منه المام منه المام العديم فيهلكم وللمفهلسور لهة عر الادماء ولعمور حقدهم صنف دستبعب لهجم حر محلمهمدوه حلم

¹ B omits contine. 2 A blank space is left in A for the words contine of bim. 3 C him?. 4 B Jiam. 5 C aim. 6 A hour; C bom?; C bom?; C bom?; C bom?; A collection. 10 A hono line. 11 A hono. 12 C hono. 12 C hono.

ملتجموعية. حجم ديعهمم محنه دستصفي معطمك معنی در مقدی، ورسون و دولی کردی و دور حندومه حد دستعه وحد دسنه. ويهمه دويه زده. ويقاهم عليه وستعم حده عوقه المعللة لهم حلم وعدد. مناه عملامه المعدية من المناه عمر المناه المناه المناه المناعة المناه المناه المناه المناه المناه المناه المناه المناه المناعة المناه المناه المناه المناه المناه المناه المناه المناه المناعة المناه المناه المناه المناه المناه المناه المناه المناه المناعة المناه المنا سُعِمَةِ وَفَرَالُمَةِ وَحَالَمُهُمْ وَصَالِحَهُمْ وَمُلْكُمُ مِنْكُمُونُ وَتَلْمُعُونُ وَتَلْمُعُونُ وَتُلْمُعُونُ وَلَمُعُونُ وَلَمُعُونُ وَلَمُعُمُونُ وَلَمُعُونُ وَلِمُعُونُ وَلَمُعُونُ وَلِمُعُونُ وَلَمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلَمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُونُ وَلِمُعُونُ وَلِمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُونُ وَلِمُحْمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُ وَلِمُونُ وَلِمُونُ وَلِمُ وَلِمُعُونُ وَلِمُعُلِقُونُ ولِي مُعِلِّمُ وَلِمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُونُ وَلِمُونُ وَلِمُعُونُ وَلِمُعُلِمُ وَلِمُ لِلْمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُ لِلْمُعُونُ وَلِمُ لِلْمُعُونُ وَلِمُونُ وَلِمُعُونُ وَلِمُعُمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُونُ وَلِمُعُونُ وَلِمُعُمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُمُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُعُونُ وَلِمُونُ ولِمُونُ ولِمُعُونُ ولِمُعُلِمُ ولَمُعُونُ ولِمُعُونُ ولِمُعُونُ ولِمُعُونُ ولِمُعُونُ ولِمُونُ ولِمُونُ ولَمُعُونُ ولَمُعُونُ ولِمُعُونُ ولِمُعُونُ ولِمُونُ ولِمُونُ ولَمُونُ ولَمُونُ ولِمُونُ لِمُونُ ولِمُعُلِمُ ولَمُعُلِمُ ولَمُعُلِمُ ولَمُونُ ولِمُعُونُ ولِمُونُ لِمُونُ لِمُعُونُ ولِمُعُلِمُ ولِمُعُونُ ولِمُونُ لِمُونُ لِلْمُعُونُ ولِمُعُونُ حقیهم لیتوم. مدیده المحره المحرد المحرد می المحرد می المحرد المحر حل لهزيم لهذم مهلاكم الاختفاعية ومدعدته حدثقليم حمليزي. منتجم نقى المتلم مملك نعيمم على لحنه سد. منهجتي المه السح بمحفل ملاحصيل بلدم حليفة لمسلم ديوته بعادة وعد حمالهم وحمانهم وحمانه ومعنع وعمار وحماك ألم. حفر حدد وهم حدنه هم مونفي لمدونه حدفهم وحدة وهمير. مهفلي مغمي محعمدهني درحمه ١٠٠٠ محدده. من درحه. مهموده لحقحه ولهحقه، وحريلولم مه قللهم. دد مخذب. وليه 11 مصرم معنون المسلم معنون المسلم عنون المسلم معنون المسلم معنون المسلم المسلم المسلم المسلم المسلم على مەلەمىدى ملىسى سقلى مىمە مىلدىلى مىدەم 13 حليمن حدام بدمان مسحمه احمام منامه مناع منامه المان عب المان ا جنعهه ۱۰ سحنه. منعفم حلسف حر محم جدوقته. منزهم سزحه ممحديه ححدجنه الدمازد. محلم حمل حمدنه

العمقر ولية وحعد وبغيله لعيمه وحلتمني والمصمه الموزيم والمراجعة من معرب المعلم الم حديسه محدحه لحديده محركة محدحه المسحدة معددته منافرد مصمه موليه نحدد المعتماني والمعلم مرضم معتمان وهدانه المعانه المعانه المعانه المعانية المعا حمموة مدحم وبالمام لموحم لحتمه والخلام ومخدما ملتلهدم حر احتقام بمحقامه مناهم ستمام لهذ حزدس أملم ملم بنسب لهذه موسل لم حنِمهم. ملحقه ملحقحمه حلم مهدمه بدنس. مه حمر بعتمن حقامه مملهم مخدس ملحمتم مومعه لصف وليعتصف لحمِته حدير. وحل ومعيصف فوهم. محده حةهماهن المحمولة عليهن فعنى ملحسنهن المتعدة ملاعدة بالمار مالمانية ما معتبه المانية المان منفذر. وحصلم مقحمه حمد بنافة ما موسمة والمتعام وحقحلن حماقةه. حستك دم ففزم حصحدوهم عزيزهم حنيله حاء محديده مدينية ماءتكه مديه معيله حفته حجيبه مسمن حينه محتد متعيد متحستن عوة, حصىحىمهما. حض حزيمهم حانبين عرفينام. حلك وحضه احد الم حموص الاست وبالله وبالله والمسام المسام ملتازه معفلاء مدريقلمهم مرية ماقمه ملاء مام مستعدل بسونعة بلهمه الاعسة وع باللاء بلهم معزدهم حل ۱۹۳۲ جست مصلحه معنده مراقحا

¹ A cameh. ² B C انعبه؛ العمام. ³ A chie المتوعد ; C المتوعد دانهم. ⁴ C المعته. ⁵ A blank space is left in A for the words الأوساء ومبك. ⁷ C omits منك. ⁸ A omits from ciao to انبؤه. ⁹ B اتمعال.

حلل وزنيع لعن ملعم، نقد لعن وبعلم حملتهم وموسع المعام حلل حوله مسلسه المعافدي مر دة ما برا به ما محدين محملات دسة من دنه مندسي. redepin eiònoph ecentral ocurinado elo cons. محعمه معر سبري حزسهم دو حزيم حديه مداه عمر עד אנולאה. בא אנולה אונסשה. בהביא בא הביא. סומבלא בת ומבלא. לבן כן ומבלשא הביוא יסהבלבא. איש ويمجن لموديم وملفه وودنه وحم ودنه دهاهم وحدور مصدية عمد معنى محلية بيم ودوركم محكم عمل محمد عمر שנהא. בגל מנא ילפסובנא הכשב בוצא הוגם ממא للسوهصف حصفحصف فحلمص بعتم محسم ملحقه مط صديم بجعلم لصفي الملصم للعمام ودودة عمد والملتم ىعتىم حر دتى لمحموله، مىلاندىم ودستعه دىدنه ومديمهم وبزديم واحسته ملحوم ويمله لعفي وبلام Loss alx reizas luscos rerxoloss. erex rxe حتصف بعلم لصف لحدومه، وبعاف لم المناس المراس عدم الالمحد مديمهم معهد زعم مع معتصر عديم. امجحمه مع خلد لمهنت مللم لمتحله. ١٤٥٠ ملام يزسِّحه لحسقيم. ماء سوهم حل ختعم ماء نزوسه لملبته. وبفوسم لصحوفه ١٦ مقدم. ويحقف حسمتحم. مسخن منجسه حمتها مركفه مركفه مركفة احت المنبعد. معلك مهم حنمنه. محليق

[•] C مسلعه: • C omits مراد • C omits مراد • C omits مسلعه: •

لحدومه العدم هر هرني باختدها الماله على المدومة المحدم هدا المدومة المدود المد

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دهنه ربغ هماه عديده دهنه هو هماه هويه ده معالم المعالم والمعام والمع

¹ A list about. 2 A molthot osho. 3 B C os. 4 A loomal; C looms. 5 A C loomal.

حر عدفة حدون لهده عدونه وسنه وعدونه والمحدونة والمحدون

المحل عتب وبوعه من حلمت. من مور حومه للهويم. هذه ملقم محمل معلم معلم ملائل عتبي مم لهويم محومه المحافية عتبي مم محافية محومه محومه

¹ B C بهند. ² A بياب and بياب. ³ B C بغند. ⁴ A B بلاء المحمدة. ⁵ B بنته: ⁶ A بنته بهند بهند. ⁷ A بيود. ⁸ B C omit بنته. ⁹ B C omit باند بناها من المحمدة. ¹⁰ A omits بناها B C omit the next paragraph.

المحمد عليه هيه المحلم بند المحلم ونه على المواعلم. وبلاد علين لهون عتب عدم المحلم والمارية المحلم المحلم عتب بنا عتب بالمحلم عليه بالمحلم عليه

لله ه متع به معلل عنه »

«مخهنه سحعمه عتب به

لزنده حصف عتب حجمه لعده عدد جمله بدب مفسر دن ادجر ب

چوننه حصن عتب »

المنهدة معنى عتب «

ه متع معنه همنه

مفحدةه مازحمة

هفزهه حهزم عتم ه

وسالا بحديث معنين عتم عتم عتم ه

» رسّد مرته ماله معم به صوبه عسر

خده معناهه و محونه بوعد عيم «

ملىمە مىللەن مىغ عتى «

« ستد مجمعه صفبامرين و صفنغاذ

ملمدمه والمبالفه عملمحسة معتب ه

« ستد بنعب صعديه حميللهم»،

مەمانىلىنەھ مالم، مەربى عتى «

تدفع المانك المانك مع المانك المانك المانك المانك

حدیده «ماورلیده معن زکی، محلی عدفن دهنی عدیم عتم «

حنى « كالمعد » أله ، وهلم هم عدل » العالم » معتمال « معتمال » معالم » معالم

مدهن هدى مهلحكمن ودن ملدلمه، مع مهلحكمه كرن مدن معلم عتب «

مللحانه مسولة عددهني عتم «

و مالحکمه و فیلیخهه و الهام مسعد عتب حدید لهنک مخود ادب و محدید محده علی و محدید مدید مدید مدید مدید در المدید مدید در المدید در المدید مدید المدید در المد

مللحهة مفيلة معددهته عتم ه

فللحموم ملعمدةوه محصحته عتب

وللحصوم ، «بمصموم» والمراجعين «

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خبته عنام «مفلفه هندک

المالة المن اسحيم معدد عتم. دعدة مخدم مهلة علم. مهيلة الحغر معسم «

لحن معدمه مهاره عتم. 10 معدمه محمد ممام محدده مدد. محدمه معدمه بند محبه مجم معلم لعدم الم

بتع عةر همسري

مناهدبه منحصوته عتب ه

بهزف مزمعد منام

¹ A γ2000. 2 B C omit ωσαΣγιλια το. 3 A ωσασια?. 4 C ωσασιλια. 6 A James σου. 7 B C ωσασιαι?. 4 A Jörρου. 10 A σουν για γιασιν. 11 A Juneso για. 12 A για James μια . 5

محمایم محملتم محتد ماممرینوس منام محتور معالم

مادهند: وه ده العلمه من المناهمة عتب المناهم عتب المناهم المناهم المناهم عتب المناهم عتب المناهم المن

مللحهم حة العبلية لعنه مالهم ماهم عتب ف حعدم ملله والم علم ملحه ومعدد "وموري حب مر مقورة ملله عدته وحمر حلفه مفعمه له حاقه مر عدوره لمديه. عديم مقيم حدة دادهم. مسلف مهدم حتر سمة م عجم مل به معنون مرسم « دخور » به منون « مرسم » مرسم « مرسم منعد ، مورد عدل منودل ، مورد ، عدمه ، عصمهد مرد دهمه م غلده ملم مر عدله معدف ، سحب ، معد ، المحدف ، خفت » مرن به دمره هلم حر عدل، « الماره » مدرد « محدد » مراعد به سامه « مصله » مدنعه » محسله * Lasar * Lamar * Laber * Laser * Caref * Laser * لهره «هولس هم عدله «مصولة » «مهوده » معهد » عصمف م ادزيم ، معمومه م عصلم ، مهم مر عملم «احفاف » فعد کر مهر محمد » معسم » معرف » معرف ا م خصنح ، همند م عدلت و بره به مهمهه م ساهه م منهم معدد ب سامه همده که منافعه به منافعه به معدد د مرساند و معدد و مرسانه و مربور و مر « مداعه » العمام « مدعام » عبر مدلعه به سامه » لمديه

A omits this name.

۱ A C معمور کیم . ۱ B C اس . ۱ A C المتعمل کیم .

⁴ B C رممكر؛ اصفه رسكمه ه C سها؛.

⁷ B C 2 manon. 1 A 2 mo. 1 A 2 mo.

· هدنسه مهمدن دحده مدنه, هنس ،
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حة, عحمه مقحه. يسِم لعلم «
عحقه بمطولت بهرفه ومعلانه « محدة مهنام » حذر حفول « نابغر » « محدد » مود » هون »

¹ A.... ; and have so only specify warrant.

2 A omits from land upon to place in the continuous of th

would be it it was shown it was the state of « مرسعوه ترهازيه ا بعدهم هيرف אכינים אלפבי יבולא העבהם Acrony Lyperi city Lieuser * KLEGORIZ KAIZEL IZABAK Lipa خددبعفد ماهمدن احدادهم دزهودد אליי אלמבל יבינולא הומסביא א לארש בי יבולא הושמבל שעולם. יפחל אפשבי ובציאט צישטער אחשי معنيق مهرمين ودنها ديسه ديسه ديسه * KLDOORIT KAITO 1 TEDAK KLIK . ⊹ KLZOOZI rimoezi 1226K Liude په در به غده المولاد عصب شِحنِ عفد مراعد المعادم والمعادم المعادم المع « سعمه تعربی معلق المعامد عمدیا אם היושטבי בנישט הישטע א « سعمه تریمه بریکر دریکر دریکر دریکر دریکر دریکرد י אספבי ובגישט הישטער אספי בי souries start early rain actions * Lazis rei, acius « Luk نتقدملهم ممامدة احديمه بحديد حديده

¹ A omits محمدة المحدد عدد المحدد ال

A C omit اجتماع على الله الله A C omit Line. B C omit this line. B C omit this line.

^{*} A معنى صحبيم ، معنى محبيمه .

« مهدزمعی محمله »

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¹ B C omit المعنادة. ² A C omit المعنادة. ³ A blank space is left in A for this name. ⁴ A makes no mention of Mâr Abbâ. ⁵ A B omit المعنادة. ⁵ A writes المعنادة المعنادة. ⁷ A omits this line. ⁶ A omits منادة عنادة. ⁷ B omits منادة المعنادة المعن

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الم الموجة حمليموني «

سحالهم مر معدفالم دهزر حددم. معطومة موليهوفي « فجدم حجز حوزه والمحر معلومة «

Rasie desiles .

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حن, بخد مراء مق دعمهه معلم حديث بنح

* word moder curing

« معنسه عصوب حسنه عصبه عصبه

¹ A B معمد.
² A Jasono, with همسه written above it.
³ A Jasono with همسه written above it.
⁴ B Jasono A B omit Jasono B C Jasono A B omits of Jasono Jasono B Jaso

به به عقدهه بمقافلیم حمینیم. المسلوف بعلبته به در مکند به در مکند

مهر حموزهر مطوحة. احمار حديثه المفد بنونيه حطونه محامة المحنوسية المحامة المحنوسية المحامة ال

محنصر هر همدیه به بهندد محفند هر مودله برسمه و معند در موده و مدنوه و مدنوه

"Labe of areix solution. One on of the state some from the solution of the sol

[&]quot;IBC | harma priso. "Chia | hart! | in | cos casos . | harma priso | series | harma cos is a sign of | his casos . | harma cos is a casos of | harma cos is a casos of | harma cos is a casos of | harma casos of

ى « حل عةحفى احفة».

مىلى دىدە كى كىلىكى دې كىلىكى دى كىلىكى دۇلۇن دۇرىكى دۇرىكى دەلكى دەلكى دۇرىكى دۇرىكى دەلكى دەلكى دۇرىكى دۇرىكى دەلكى دەلكى دۇرىكى دۇرىكى دەلكى دە

لله قصه وهنس هن مصميحه مهجة وه المحلمة المفهوده مهمون هم المناهم المفهوده مهمه المناهم والمناهم والمناه

¹ Comits و المناب ال

⁷ A omits (assau?. B C omit hon. B mosers. 10 A B omit (a).

¹¹ B C omit ooo. 12 A B omit 2002. 18 C omits the next clause.

معطعه « هَزَخَهُ » منعنه » أعنه » هغونه » هغونه » للبعنه » هم بلنه » « ب

قوهلم سحعه، دهوه حمر فِلنه د شونحه د بشونه دهونه د ملخطه د موانحه د موانحه د موانحه د موانحه د موانحه د موانحه د

معامعه ، منابخه مخبلنه هما معدف » کابغه مغدلته هماهه » مخبلنه هماهه » مخبلنه » مخبلنه » مخبلنه » مخبلنه » کنونه م

mly bizai ryables of seets. Hy o' more of infers of ibizathy. It refers for forth chloshon reises his, airthio a relimber her host. real reas. His his his was a see her his act acts acts acts and his arriba a relimber a

concin Li thicai orecy. et ut ut cumi

R

Digitized by Google

¹ C omits برمصيل. : همکنم مقده (B امنوه معمد عنا A انتها معمد عنا A انتها معمده (منا A انتها معمد عنا الله انتها عنا الله الله ⁵ C All the MSS. have have, but give seven . *وحم* 4 C Lacois. names. ⁶ B **1**/12; C a≥1/2. ⁷ A ma≥ujan. . محصومه B اه C اومهدا. الله المحافظة الما المحافظة الم رميهنه. .ەەمىلامم B ¹⁴ B ¹⁵ C موحنهٰ). '' C '**ぬる**とのるよう/. ¹⁷ A omits from hash? to accept; a space of one and a half lines is left blank; ./ حودها after بوهمه C adds موهمه after کومدها . C omits \triangle .

احل ب عحقه معلقه سم حمل سم ب

**SECONT FREEZY * JOBE ** JOSE * JOSE * CHED *

CHOSO ** CHED ** CHECK ** CHECK ** CHECK *

CHISO ** CHECK ** CHECK ** CHECK ** CHECK *

CHISTO ** CHECK ** CHECK ** CHECK ** CHECK *

IT CHECK ** CHECK ** CHECK ** CHECK ** CHECK **

STAN ** CHECK ** CHECK ** CHECK ** CHECK **

FREGRITO ** CHECK ** CHECK ** CHECK ** CHECK **

FREGRITO ** CHECK ** CHECK ** CHECK ** CHECK **

FREGRITO ** CHECK ** CHECK ** CHECK ** CHECK **

THE CHECK ** CHECK ** CHECK ** CHECK **

THE CHECK ** CHECK ** CHECK ** CHECK **

** CHECK ** CHECK ** CHECK ** CHECK **

** CHECK ** CHECK ** CHECK ** CHECK **

** CHECK ** CHECK ** CHECK **

¹ B محمد المحدد. ² A B omit محمدد. ³ A محمدداً. ⁴ A محمداً بعد. ⁵ The number of the names of the Apostles actually given is eighty. ⁶ B C محمداً. ⁷ C محمداً. ⁸ C محمداً. ⁹ A B المعندة. ¹⁰ A معنواً. ¹¹ A محمداها; B محمداها. ¹² B omits o. ¹³ All the MSS. read محمداً بعد. ¹⁴ C محمداً بعداً من محمداً معتداً معتد

حصیحت شه دیم دهنایه و بابعه دهنای ده دهنا هدهه و بدهنای کال لده میمون المحل و بدهنا و بازهی در دهنا و بازهی در دهنای در دهنای در بازه در بازه

منهده معموم معمور و و و و معروب و معروب معمور معروب معمور معروب م

محمح للحد للاتفلفيم، ملحم حدم مملمحة ٠

Troking bles extlus. sein ent onhact .

منهم عد حملحد حندبونه عدمهم عدمهم عدمهم

emploino dece "cao estas cent andaci »

«محنيه محفرانه «علم المعانية معنية». ماهم حياه

له. حد حمالحد حصبه ممامل حر العنصم الم

المركبية عد حوالحد حادثهم بمونفذ الويم

من مهمدهنه در جدن به دن مهملن و المحملات و المحملات عده من المعملات المعم

مەدەنى مىكى ددة بالىك مال كىنى مىلكىدە مەدەنىدى «كەلىدە مەدەنىدى «كەلىدە مەدەنىدى مىلكىدە مىل

موزيح الملحة دجيع، وحيث حياة ممالمودة ٠

مهمله مفهانفت صفلهم

معفد مادر معدور الدسمه مديد مدين مدين معلمدز م

¹ A سمكمه. ² B C omit المتمهرية. ³ A omits المتمهرية. ⁴ A الميهية: C المهية. ⁵ A سميكهاي. ⁵ A سميكهاي. ⁷ A سميكهاي. ⁸ C الماليكية. ¹⁰ A منابهاي. ¹¹ B C سميكهاي. ¹² C سميكهاي. ¹³ B C سميكهاي. ¹⁴ B الموصوبية.

منعنحمی حدیک کموه قبل دوباندی. وخذه هده می الم مونور می دوباندی و مینور می الم مونور می دوباندی و مینور می دوباندی می دوباندی می دوباندی می دوباندی می دوباندی می دوباندی در دوباندی دوباندی دوباندی

مفلک کورنده می احده کی کرندی در کرندی در کرندی در کرندی کرنده کی معرفی کرنده کی معرفی کرنده کی در کرنده کرنده کی در کرنده کر

منبع ما المارد معمده معالم برينم « مبنع محبله »

Aroai, Jao es enter ertipo. 11 est arbaci hez ...

" eille es epper Leieis > hall :

12 ميكة الملحة ديمائيسي. وحن 13 ميمودة به المحدد ا

المعلى بان معمد مصدي غلم شمص، معدد غلم شمص، الم

">Leaurico es et les 1-coiales les espens

^{*} B نالحزه A C (اللحز B 1 A A. A NAw. 4 C omits Jours. ه B C omit ماهد المعنة A C omit عداد. ⁸ A യരമുകിര. • The place for this name is left blank in A. Shallo. ¹¹ B makes no mention of this martyr. The place for his name is left blank in A. 18 The space for this name has been left blank in A. 13 A obuso. .كومىوه .دوزمیص*عه*ما ¹⁵ B .معلوه C معالم. 17 B C omit احد معالم الله 18 A Sholl. 19 C Nollo.

حدومه وحنه محمد وحده معمومت المعدوم وهومه معدد معردها المعرف والمعرف والمعرف

*circy property ocenes. Ocene oxports

للفص مالحد حمة لكم مدبه ممهمدة ه

موهونه الله دهونه والمعالم معالم معامد، معامد، معامد معامد والمعامد معامد مع

موهوم ، موهونه دلخنه معربه معربه

*NIRIOHADO HIRR CHIBIADO. OCTO RHO OMBACE *

FORDO 25 REBLES OF CHOLES AND TO ALORS *

OFFICE BLES CHIROS. OCTO RHO OMBACE *

OFFICE FLANT BLES CHIROS. OCTO RHO OMBACE *

OFFICE CHIRD OCTO RHO OMBACE *

OFFICE CHIRD OCTO RHO OMBACE *

NABOLOFICO AL LEJE BOILS. OBRA RJE OMBACE *

81xiafeppa plat chamita. octo en ondaci :

¹ C مسيناء. ² A omits from المارة والمارة والمارة

تبغرهه واعده المحمد المعلم المناعلم المعلم المعلم

محمد المرباط عد حبالحد دلمان المرباط المرباط

عصف معنی مینامه در مهاست در مینامه مهمول به عصف مینامه می

معلویقی ۱۰ هسته حده علم مهزیم دقعه. مهده هسم

حنعمة المراجع من المراجع من المراجع من المراجع المراع

¹ B مهالي. ² C omits og, and A og ها. ³ B C سبال og لهميه سهه المهال وغير المهال وغ

لبومه محمد مدونه مولمها به مهمالحد للمورد المدون مدونه مدو

كدر هر هلبه مملوه, شفه، "همدا حمانه, "محدما دهتم حدمانه, "محدمانه دهتم حدمانه، محرد دهتم حدمانه، محرد دهن المحدد محلات المحدد محلات المحدد محدد محدد محدد المحدد المحدد المحدد محدد محدد حدمانه، المحدد الم

كر الملحيين منطوس، شفه لمويير حفيه عمايه بمحلن. مماله الحد. 14 محطن حماية مماله بمحلخ المحلم حنون حاني والمورد معاني والمحلم حد محني مركب بدير من المحلم عماية من المحلم من محلول معاني المحلم المحل

¹ A omits Joa. عدا و معدد معدد المعالم عدده المعادد عدد المعادد عدد المعادد عدد المعادد المع * B ບຸຊັ ອາຽວ. 4 B omits • . 5 A C • A omits •. 7 B C مناع. ⁸ B C omit from محكما to A omits 📢; C 🗪 toia. 13 A omits from belo to peoll?. ¹⁸ C حنداً?. ¹⁴ A omits 17 B J . محکور ¹⁸ C .ولا (المنهضد C م from iboo to bila. محرما المعمد . معرما 18 A omits Jlososo; B Jlososo? . 19 C Jlosos. 20 A B omit '²¹ A Kaas; C ahaas.

حزمة ملومه حلله محمله فيرسف لحديدهم. زعم تم وهملمه مجد له احسان متلك ما معمد. محملة اعد به مراع مراع مرد المراع مردي مردي مردي مردي المردي مردي المردي المرد rafilm moderio. meen liem reples. oralm cie سوزم مع حد محلاماله لعل محدد محدد محدد المديمة Lemandow remais of office restor. oredores elmis rratra replica motor, 1 in. 10 met lais as reapasso. uces soir oftens eta eta viene servi ouarcrow, Liss lab illam. " or we'n ochinis لمجلس بجميع بقر 11 جيده شهد ١١٥ مدي معدي 12 حدود مهصوب علمه علاق ممهنية «أنعم عل مدلم من فه هلك مم فعفي اسمحدم حمد حمد مملم عبده مخصه وغدسه لملهم. هوم وم مؤلمه لعولم ستهمر الملامر مسحد عتب. الملام مسته حد 15 تحامد معتد بموتان ماتان م 11 عتب حدية محمية معموني. مهودهم 12 عتم حدة مهدكم. 11 and on the old of the cap are the company حقطه هدبته «دهلعها حنه حبّههٔ حکم حکمونه زحم. صنغهم حصما امصمه 22 حمدمه بنصح حدد عده 21 حغملم »

حص عدمل. احسس, بحنه فكنه احدوله عل اعمه المعردي. محافر المحرم، حدمقه المعرفية المعر

مفس محمدی می عدلی دله، مهمه شبه. مالمه درن هانه مهنده درندی درنده درنده

with blows sources block extended ochid. Onball of ebt in who shifted onbload carbo sein chiles.

Q

[II. 2.]

¹ A B omit موسعه.

² B Hass.

³ A oraș.

⁴ B C omit e
⁵ C معطههاً؟

⁶ C omits from معملها to his.

⁷ B omits hass explose conolul express.

⁸ B hassos.

⁹ A oraș.

⁹ A oraș.

¹⁰ B C omit express.

¹¹ B oraș his.

¹² B C exp.

¹³ A Nac.

¹⁴ A oraș.

¹⁶ B C oraș nach la.

¹⁶ A oraș.

¹⁸ A oraș.

Airiesta مراعد عن المراعد الم

عحمق باندی هر کلیای سموه، شوی هر عدلی شده ند. هدی کمون خعیده محفاه خعیده محفاه محفود محفو

محمد حن سلور هم مهندر مماهه، شبه هم عدله محدد المديد معرفة معرفة معرفة معرفة معرفة معرفة معرفة المراجدة المرا

حمة مسموه, وحنى حد حبالحد والمعتام، وحد العدم المعتام والمعتام وا

¹ A hia المناعة: C معانهاء، A nother; C وفاياء (sic).

⁴ B omits this name; C معانه، A makes no mention of James the son of Alphaeus.

⁵ A makes no mention of James the son of Alphaeus.

⁶ A B معانهاء، A B معانهاء، B C omit from الأدارية، B C omit from III on the from II on the from II

المنفحة مر ممنوعلم مهوه، شمخه، ومر عموله ومهوره، هم المعدد المؤدمة والموردوسة ومراط ومراط والموردوسة ومراط ومراط والموردوسة ومراط ومراط والموردوسة ومراط والموردوسة ومراط ومر

حز مولحر هر حديده منهه، قوم، هر عدله بمسعد. هنه محزر حمادسه کهناه وجمادی وخوازده ا هنه محزر حماده محزر المراب وخاره والماله الماله عتب. المعه الهام الهام حلام بماده مماهه هناه الماله براب المراب المراب

مهره حدة محمد هه ديمهند مدر ديمه عمد لحر. حر

¹ B C omit herman line line. 2 A coo. 3 B C omit herion.
4 B C omit line. 4 A omits or 2. 6 B C omit this clause. 4 A omits from himle to line. 4 A conits. 3 B C lines when. 10 B corps. C corps. 12 Chips. 13 B hal. 13 C opens. 14 B utimosis; C utimosis; and B C omit herosis. 15 C lines lines.

مهالي حز احد، هم هم الهائم هي حياه ني نبخ مياه هي قوله. هي عدل داخلف. هي محزا حضيم ليورد. محافي معلاد. لمحمد المحمد المح

حمة كالله المناه المنا

³ B C إلكمية ا. ¹ A omits Lo. ° C യരുപരമ്മ. A augus. • C omits حافه. B C omit estes. A Leanns. • B صمهومه. 18 B C omit ⁹ A eman, 10 B llaamal?. 11 C 00. 18 C omits 1.30. .ەفمە C ¹⁴ C 15 C 012. داهموه to حصره الكهيم علام عود عود المحمد المالة ¹⁹ A C المصيرها؟. 20 A omits canal. المحمد حمد Bea Jon.

فیلی « عحب دم دهیلمقصلی. اعمدلہ سحعم مقحم حمافعه «

حد المولحية بعلبته محل بمقبطة المعلم سبر سبر مد المحلمية المحلمة المح

عحدی ، فن زعم دعلبتم فی صله عدم ملاوه، شبه، رفع عدلی دری المورد. هونه دخی معداد کارلیمی المورد. هونه دخی محداد کارلیمی المورد. هونه دخی محداد کارلیمی دوستان المورد هون محداد مورد مورد دخی علام سبه. واقع المورد مورد مورد محداد محداد محداد محداد محداد محداد المورد محداد محداد

منجة المنافقة المنا

¹ B محمد; C المعتد. ² B بسبساً. ³ A رحمامت. ⁴ B C omit from sol to وسكده. ⁵ B رحمكا المعمد. ⁶ B C omit المبكد الما وي . ⁷ A وعدد ⁸ A المعدد. ⁹ C المسعد ما المحتال المحتال المعاد ا

ojo. . torziento ecmoimos. Eocm cimo ascraradoles معدون منبعسا مدموه دحني معده هنكء مراتك ولحديث وحديه و بخولهم لمن منعم وحد مله حد عنه حملهم للالحدة مصر. زاعر مسلم حة احدر هم احداده. الهلحنية والمحمود حجموني معجة المحمود عموه حصحته. وفيزد الهمفحه برحم لدويم ودحني. ويولل عل مودهم ولوديهم وسره والمحدث والمحدث والمحدث المجدمة مدينها معمل مفسل لفر حدمه وحر يحدونهما. ەفِقە لەحكى شە حشر ھىلكى. معملە ھەيشىك ھەر بادر وحذر كمازر لنمر حمله. وغدعه حيث سحيزم تصدم بمافيد لهلي. هلحية، دم مسةي كم عمله حيث. حجمحةه السل بفده لم حل محمل المرحم قدم العسم الم المحكديم ممل منعدة و المحتم المحتمة المحتمة المحتمة المحتمة المحتمة المحتمة المحتمدة الم صد وعدم وحديد ماسةنه مجزه وحر سوبهم وبنيلهمور لحني. ولصب علحم مريد عمل محنوه وحد عمل مفسر للحدة فه وهرسه حسده بالمردونية حده حدودهم. ووحورة حدودهم. وعملت لغر ووحمه والعين الزوعج وعديه. الولهنم معمد عفيم مر هوم الأوعم المرابعة ا حقاعه مع مرة محلم المعتمدة معلم معرفة معلم المعتمدة المعت

¹ A apubal. 3 A conton. 3 A conton. 4 A appe. 5 B | has only!

4 A omits from (100 to 100 to 11)!

5 A omits from (100 to 100 to 11)!

6 A omits from (100 to 100 to 11)

6 A omits from (100 to 11)

7 C [100 to 11)

9 A omits from (100 to 11)

10 B [100 to 11)

11 C [100 to 11)

12 C [100 to 11)

13 C [100 to 11)

14 C [100 to 11)

15 C [100 to 11)

16 C [100 to 11)

17 C [100 to 11)

18 C [100 to 11)

18 C [100 to 11)

19 C [100 to 11)

10 C [100 to 11

حان بالمناه و المناه و المن

¹ A C omit مراء التجاء على التجاء على 3 A omits من 4 C نحائة و 3 B C المحائة و 3 B C المحائة و 3 B كالمحائة و 3 كالمحائة و 3

الملتخمين للوزم دانيهم مجم ميده حليصفي. "مجزب المن مفهد من عل عنه وهوالحديم وعندم وهوم وحد احدة المن المن عمون معلم العصم. صِينِ وم معرون له. معملتوس لصني مداتهم وحد معافدم لعنى ممخزم. وهد مل معفد ومعنفلم حديث لعجمه. صعمه ، حمعت عأمه ، مسامه بسامه ومالع لعصب ، مصعمه لطلعه في هفوم شوه دفي ومونه لهج حسنه نقحب حججه تفِعله ذوبه معرده حددوه لقد مدوزه معرف ما المالحديث سوزهمر، «دانم دسم عدم حدوده مهودي. لعوهل حسب والمزعمية بولام ممزهبه والهقم وملفل لخذب معمل عد سعمه العلين به المعمل المعلم حد 12 فيدعه. من من من المنتخذ م 14 من المناس المناسب مهم ورجع مع معادم المرابعة المام الم تر تحديم من در المنافق 1 قون من المنافق المنا حملتم مدعنعه محتم موساء مرتمه محتم بسطفهم المرابع محلفنس دوقه حدم حدمه المؤدم والمتدم مهم وحفور مع معام حالة مل بعد الاستوام المستوام عدم حدم حدم محلم معنى محلم محلم محلم المرابع ا حنے لعجب حہ لے معممہ ممدیوہ دسم حافیعسیم

¹ A B omit مراكمية . • A omits معبو اله ه. 3 A alotois; . حبو (بعر) ° C C ابعکمار. ⁵ В ооо о, с. • A C محکمه ع هر B C ا^{۱۵} B. • B omits ؛ حكم . 18 A omits . m. ¹¹ B استكم ; C المجتمع به عام 14. 12 A 🕪 o; C Jua-lo. , a blank space being left for these words. 14 B C omit 4-12. 16 A omits Labora. 18 A C omit Loo. 10 C Logio. ¹⁷ A C omit عديمو?. " C وسمكه لعقر. " A لهندره لاكتاره ; B وسكنه له مه الاكتار اتمك. " C اسقد (sic).

المراعد المناوع الماء المعلم الماء ا مجتره، الله و معاهدة مغرنها المعادية و محلك المعادد ا المحده مر حمله ماجد ماجد معتم حديده محبره عب حدمه دموسع ملعد مهب احتمام دموسع حني احدة مسحدهم. امله حلا المسلم شوم حني علا حصدمه تنبغة معمد معمد عبد مهامعده همامعده حدم مه، حجددنه منحم مقحم الله المعدناله. ما سمایم حوبه. معرف محزه دمجل حن دمان مسحمه. مه هر معمولهم دعمته مادد مهامعده مدنهم. "لالعظمه مظلمعده أهمة مطابكه مدهله محلسه الخد من المناع والمناع المناع المناع المناع المناء المناء المناع فهز دم حن ۱۰ دعاز ک ۱۰ ماتحدم مقحم، ۱۵ مهم دم ۳ احدم مقحب، مهم دير ملم مةحم بقحم، مهم دير الحميد مة حصم مقحم. لهة لهم احتم، مة حصم مة حصم مقحم، ممهم دفه، حلنه حدة لمعنه متحدم بقحب مهب داشة ماهم لسته حجحه لهتحم مهتم. همهم ١٠٠٠ممه كتفتح كاتعب مةحبر. مهرم بهم وعده دتر 18 معزل ححددته حنايم عمان، معمن حباية ومعافية حامه مرمه ربته سعانه واحكة حصر معتد محمة كاتحدم مقحم معتدم معتدم المحتدر معتدر المحتدر محمة المحتدر معتدر المحتدر ا

¹ A writes المحك once only.

² B omits o.

³ C ome.

⁴ C ome.

⁵ C omes; A omes?.

⁶ B C omit of the one of

منفسل، دعه. جان المحديد مديم الملحديد مالهمفحه ححصف همه بهجن مفسل، دعدد حلونه همه بهجن مفسل، حمل، الملحدي على حمد بلكنه همه بهماه مسلم، عمحلا حديم عحدف عمده المالية مفسل وما على المحدي حملا ومجلا حديم وحصال وسيم عمده وسامي وما المهم المها والمناه المها المها المها المها المها المها المها المها المها المعالم المعالم

حه « حد همامه دهني «دلعصب.

حر حدة تمحر دنم حر مدنه، مهم وحلحه التدري المهمور ال

¹ A husele. 2 A B hase. 3 C asses on toke? II. 4 B. wele on to imperior in the control of the co

حصه حل مسحمه وحني.

حلل دحصد عنوت دسعه مدمسده دهني وجمولالين. الله هسم حل فيندوه وحمودة، هم دهن دهن دمم وحن وحل الله هسم حل فيندوه وحمودة، هم دهن دهن مدرون وحمودة والله والمناهم والمن

¹ C omits المنافع ا

لعه معجه عضبه مهده لعنف اوته مجهد لمهده المهدم معنه معنه المهدم معنه محمد محمد المهدم المهدم المهدم المعدم المعدد المعدد

ملامامه . معمد معمد مديد عليه مدلكمامه عصم لم אם השספות הצותם שמה של הצי האוש ביב ביב حنمن هوه. مم لند ملم معهد هوم مدد مرفي وخلعه مر عددهم سور محصحم شوه حلمه سر حدصن جعيد نقم. حقع سهة له محدثه حنيدم شەرە لىموسىيە سلمەن. سەن دىم مەسد مەسوسا مەسەرە، مەسەرەن مەسە حليمه مراج بداخ احدة معدد يعم مر دولم «تقفحه، معممة، حملها» «نجيطيهاف عبر وحذيم تحر حنے لیمسے دن ادیر. معجز الله عدد معدد معجز لىفسى ھە مەھى، ئەدى ھەر عدمى بددىن لەلەھ مجمدىنى. وسيق داه هم لعم دحني المناطقة من عنتي. هما الايم معتب دسية حملحه سحعم مهمديه عتم. مهسةيه محمدة «كلر . محامل ما مهند الله المناسبة الم مەدلەن خلىمى لىدەرىمى، ەزنىم تخلىمى لىدەن. مهم فيعه حدمر حملة علمة عليه عليه مه خنده سنف. هم مد دم دهده مه مهم. مراسه حلمه منهده معمد لخلمه دو حزسب لغزهم حكمة. ومذحون المنعض لمه المنتهد ومنادة المعدية

سبله حر لحل المعنوف ملف ممجة لصف عمفله لصدم الاسامة المامة مامعة مامعه الاستنامة المناه عمرة مرتع والمراجعة والمراجعة المراجعة ممجزه لصفي. ممل حجر حفامت ولله سيلم حر لحل. أحبية في مجزه لهن مردة لهن منهم في المام مدر بيره المرتاء المفام المفرد معجدة المرتب التعملم مبه حجم المام اقام المنسب لحقم. عمفله من موحه لم هديم حفظت محد عوله هلية ملعد محله عديم ل حديدهم. غدة "محلة حلعم لمه المرتب ممجة لصف. ممل محدث حدم دسفس لخلص داخم ماله الم مددفي المحزم لمه هکیجه حصر حفاهم دلم سیکم حر لعلد محد سدم حدم محدة لصف. وصل محدم ما لمفا حديم له حسد حيسا بهجم ها بهنجر حسامه حميه الحديمة والمنت عم أعمله واجتبت المستور دالم الماعل بسف درة، خفف عده . محمد معلة درة، ١١٠ جامة علميد . فية: حلمة تطمه الفرني . معمله المامة حم تحمله. مغدة لرة الم حم حفاسه لحعبسه. سلف ١٤ لمحم محجه حصه فبضم لعبة هده معد برح معيسه لعفاضك ملاقمة. عجمة لحفاه ملامة منا عبدة عنف لحمة المرة تشوبة عمل مرتب مورد مرام المرام المرا معرجة لعن مديم بقوسمة المعلم بالمعلم المعلم المعلم

امينا محنو A C omit محنوا المناء الم A omits from by to below. . حبو فعل B ⁵ C omits **L. Loo**. مح حوال A B omit المعادة . ، محکما (ح**ے**، A B * A C omit م.>. * B Julas وصعد .اتيا وينها. 11 C جاةا. عمل معمد معمد معمد المام 10 C omits contro. C hano, and omits and omits land. 14 A C omit was.

املهلم روزه مازس حجد منف المحنهم حنه ممحنهم نِقَد من لمسعد مسعد اخر حصف عدمام محدث موناهم مودل من لعزمه موزعن غيرة مود معدد معدد دز دورد حيل دسس دسطام. معليجف عبد من الموتم ىدەنجەننى معمل عدمائى ددتر معنىلد. ، محل لىصملى دعلىحفى. مسلم المالم اورة العصور عول من عمل مماحد المالم حم عصمه وحتر معذل مهمه هموه المحر هجمته محر حتر وتصم. محم مرام سعمدين مع مماعلم. اعداه الم علمدم منعد لحلت ملعهادين مدد المعافدة م مع معتمد المعلم المعالمة وحمقدهم. بنه لحنتهن وبقد لهن التنه وحمقدهم. مهد الشور ورزيد المعلم عليم عليم المادة علم المادة علم المادة ال . Kasaal arno Kures ships sea . Liaron chi مجه عمله لشنف روزيم. مدهديم محدونه ملحفتهم. مزده سام معرف حدحه لفزيحها ممانه معرفه مريده هلم بحلم عد مهونهم معجمه معجمه النهام عد معام المددود المراجه دور حدون مراجه المراجع المراعع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المراع معدسه منفي. وعمله الشهدي اقام ممروه لمزيدوهم محمد ماهم مع محبيه والمام محمد محمد محمد محمد محمد محبية المام مح ساء مدامع عضاء منقد الما معمله مغلم

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¹ C وسكمه . 1 B passal المحمد . 1 C معن . 1 C معن . 1 B C معن . 1

جاء مان مراعب مان مان من المناعب مان المان معافره عنقه بم ملمع بحاصه معمل منقعا مليخ مدر ملله دد جوهدم مهندام، دهه ماله دليد حد خهزی محلفه به مهس به معلقه عملة عملة لكتروح حتم. وعل سُعفعهم وهلين ونحد و معملات والمراب الله منبله مع لعل المالية المنابخ المنابع المنابع المنابع المالية الما حفِدل مع محدد در محتم درجمه حر ملاق بفسر حة احدر معدهم لحسم لضه زديم بخسنك دحر حديد نصحيف سته. وحدة مفاهره هوحه ووحد محدة وحدة " rema . remail ous " rem charles cours الهمه حته مدحم. حتم لموهم وحدده مدحمه ١٥٠١٥ المنام ووسع نصنه حلا ولموموم حمانيقدم حديدةورمامي مع جمع دهوزمد . حمور ما المراجع المراع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المراجع ه منعم دم دمهالد علمه، فؤهم. مله دمحوه. محل مفقح فيني 13 ملخس شوه لمحفوض مديمة ومستنك محدوه. وعل معمل ومدان القوم محتوهم مهزديم علمهر لبدخه سله ١٥٠مسسم د ميةهمر دم المهفخير عل معمل دولهم ١١ دميل بحيث ١٨٥٨ مود. ١٥٥٥ حضدن عذمه لمه سميلزه وحدمه بالمام معادد بناضه المحصف المنع معوده ماجم حصف لحنه المام اوام ححمما المانة من عمد عمد المانة المانة

حد د حد سعم وحدي.

حر دله الله عتب مالله مؤسر وحر حديه معلحه المعمدة عدي هذا بعدي هذا المعام المعملي وعدي والم بمعناهم هذنه لا عمامة عنه منه منها معاملة منها ومعاهم حسه هلحنيّه. مدم وبعلجيه، لحني دونكم عممه، مراديد دم حني دلمله عتب دمحده دخنودهم داعدهم حسم ، فِنك ،م ١٨٠٥ لحن هومه مفعبده ، عصم ،م mo rrajo Leis ejoeus oja est saso, oeuso, st وده. لفربيده حمونه شوم. امهوره شه دمالمر ممحد שנון וֹנָבֶא יֹהַהָּא בבוֹשא הבנוֹשׁנה. מאעלבה ביב מאבי له. وهم سلبح منه. مؤد لم موسلم. ولحم يسمم له יבות ובני כן מוכנים יולהיה ון ומבהואה. מכצא مناهمة منه معلم عصفيده المنفخة المنفخ دادد، عحدف، مسائل مجره، وسحعطمها هذه هوه. مرعدء بدروصه مرسماه فهيساهم ساويه مهام ودم فر دهندی قون محنه دحنی حدیدم ورسانی المناهدة في حمد وبالمناه المالية المال حدددنه د مدنه البر دده مهاهميم دنمي ليعفدونف حزاند همه. ودودرم ملسم عمورلة درهن لمدووه تحديد بالمركب به بهلدعوه، لحن «تحداسه، حر

¹ C Jeonal. 2 A on lo Jon Jacks. 3 B words, and omits the words one 4 A on one. 5 A omits Jon. 6 C omits pass. 7 A C omit o. 8 B war, C to B C omit way; A omits won. 10 A B add to ; C adds oon. 11 A war war. 12 A omits way. 13 A C helpess.

احُسِلبهُ مَخَدُ. وحَرُحِعِهُ هُم وَنِيعِهُ. هم وونعده الملحدة المناهم ولانه الحن ورحم، مرحم احنى حتى دلونه. وعن الحنك تركم دهلحيةهمر. مصر صوره لصف حدحفدمام لعلبته. وله علمف معمدليه. حلا دله علمف دعم شوه. دوه لمنة بمحديد معوده للم ممافوده قوم. "محلا وحدزنه حديدة بهم مون في الملك وعبدهم المجن حن لعجمن ما من معدل من من له له مدر والمحدد المحدد معدد من المحدد من المحدد من المحدد من المحدد من المحدد ال حقنه. ولم عمل لم هلاق ١٠ ووجم وحبيب حني. الحلمولام وعدمه لم خمل محنى ورومهم محنى حمومهم دمرك معديد. وور معيد حن حديد ما الأورد المادر مراكبة هَوْم ورحسيم. مهم حديه عبله. حلل دول حه دهجة حن ليولوبر هجغ. وحذر واحسلبه بخميه حجمهالهم. ويحملهم त्यकन राक्ष्य कार्यक निर्मात कार्यक राज्यक र أحدى. حيل وحد مه نبحظ خمامه محم ١٠٠١ه فينبغ سيرهم. وحم معرفان المحمد من مورعه. وحم مهونده حنجه مامنيهمه ١٥ معم مدين موين محنك ەحتە ھەدىكى «

[П. 2.]

¹ B marino. ² A mar?. ³ A C omit (200?. ⁴ B omits (200.)

⁵ A C male, and omit arino. ⁶ A omits e. ⁷ C had?; A had.

⁸ A omits y, a blank space being left. ⁹ B original. ¹⁰ B C exogration?. ¹¹ B C leon? H. ³. ¹² C moofins. ¹³ B advisorable. ²⁴ C hads?. ¹⁶ A B as?

لحديدهم، هم فيد حدف يحدثم دعمل لأدعم دحتم. وعد مانه. والمحمد المجنون الحنم والمحمد المحمد المح مخة. محكه جعزيم «محمد جمعة عر الملحقة.. هم حسمه لعني يلسله ودهم وحديده محربيده. لمحم بغويم برقيع محديد بورديم فه محبهم ديم مريم احسمه مخامعه مرم مقوه برعه والعفاد المرسم مرماد المرسم بع خليمه مهمعية مسملعة المعلم معلم معلم حلسه معنف عيدبة بقمة للمحر بنحيد فنفع حسابة مالهموله و محزه و المناعد عليه و الماله و الماله ا مهر بارع مرية المرية Loha. oika 'āron kifi la cubn. ek cific celan بحقةه. حلا بمفنف ١٠ بحم بمحتمله مستسلم الممنوعلم نهدم شوه. ١١هم حتر حدمله حاففها شوه حقاله. ١٥٥٥ 12 حقطم ملع وهموري مين المعلم المركبة العرب ب في مفحم مقوم المدين المركبة ال حزه وحدمه علمه 10 في حج عدم المعدد 10 والمعدد الم محمد ك جنوب مقوم. 11 مع مله وحنى حوامل مقوم. حلا حرحه محل فع منعهم مقوله المعملاء مكن اغتر مهمورة شَوِهُ وحد فِوْمِدم مسوّن بغدلته هر المعرف محدد فرقه وحدد فرقه المرابع المرابع

¹ B بعماً. 2 C إلمن إبعاً. 3 C omits إلمناً. 4 There is a blank space in A where the words عملاً إلى المناه عملاً should be. 5 C omits إلى مناه المناه ألمناه ألمن

معمر لدة بصه. وجد الكتاب معمد المتمه وفرس الشحية. ونقد لسيبة مادهم. معمم لحنة على منقد لدويكم معمدهم، ملعمة بخملك والعدم، مفحد مر سحم لتبحير ليبحيه تملقين ومؤزه لمزحمة مفقس محر عجم لتبحير ماةم بهتم ونوحد لكازدكم ملعتر وماؤه عدمه معدة بدير مهلا مر نتم مهلانه ممخدم بين منهم جعدد ما القبر بحق معلم بعدد معلم ما المعادم معدد العند م محدے لشمیر. مفہر حل متے امراد محب المحد erzon. oj sim han er napos. om og sprandon. معميع مزدعم حدمه. لدزله درمهزد. ولدز مزحلهم. ملحديه ومدازة ما والحرز والمحم حافة مادحم ماقعم. معمددد للحفصة حميمة وحومة. ولم يعمدن والموالم منه من المناح منه من المناح المناع ourise Leady 24 ins exappa. orafic Infuts حصفه. وبغجل المتمام المعرد لموجر حجا عرب تحفصه معنى محنى مصدي معر على المحفم ليحفص ÷ apra Kntan 492n₁₁

حد مل عيسه وحني.

حد دم حجاء دحاء دعرساء. 12 عدة المتام حم الملحمدة من المام من المام حكم المام حكم المام حكم المام ال

حد » علی وحده دهنی معلد دنه دعجه عم سیلفنی. معلد ستله دهجه

حمة مة مه معتب وحده حدول النبحة ما المعلم المعتب النبحة ما المعتب الما المنحة الما المنحة الما المنحة الما المنحة الما المنحة الما المنحة ال

¹ C voi voio. 2 C vio?. 3 B roo. 4 A omits how. 5 A C lon lon. 6 B C holo. 7 A li?; B C high por oi? Noo, and omit som? Him Noo. 8 B willo wood low smooth it hoo. 9 B wood was; C with wood li? long huma yol. 10 C holo; B osal?. 11 A wind.

موجه العدب عليه ما محله ما عام الماد عل عوزهد ما موانعت المادية الماد لموحله. وهفلا حجم. غلم شومه لذه. ولم حذيد شومه لحقحمه مه سلم. معبد حلم ليهمعممالنه. معسم isa 'मिटार विकट्क टक्स्टर. कर्म, 'विकट्क कि मिरिक. ەرە كىلىم، يقدار كەدىن دىدۇر دەزمەد كى كىدى. ٠٥١ مناعما معدم حدت عدد مناهم المعالم ، ماموليم ماموليم ، ماموليم الماموليم المعدد مري والمناف المراف المراف المام الموسم الموسم المراف राज्यम्. विश्ववक्षकः, विषक्षंत क्षेत्रकः, विषक्षं क्षांवरः कार्कः वदरः und onco Lixo scibo oliza sasun napaig. ocid ميدة ومحديد. وعمالي وحده واعده وموسل وبحد لعدد حل والدفية علمه. ١٠ مهم خلا حق ١١ مهم مهم من و معلمه. محزم عن האב מו, שוֹסוּנא 18 בצבא האבש הצופובמא מספל. סבר مهميل مفسر. مهره هلحيةه، عمله عليه مصحوص, حصه محوزی. معرفه ۱۰ مسوسه لیعفد. ۱۵ فنی در ملتحدی دعدز مفسع لمه 10 معدد مصحده له 11 مصده فه محافد مه الكسنام بين من حضي سن. كالمربق من المربعة ال وحدمام. ونسم شه ۱۰ جمعه هو المعالمة بالمعالمة المعالمة المعالم المعالمة ال הבילה ממשל הדשמל ההיא בשגבו אל 20 האשים הממט הבילה המים הבילה

¹ A omits la year. 2 B chaos? 3 A source. 4 A B limello.
5 A anaal; A B omit asl. 6 B omits oxol; C oxol oxol lim. 7 B chaos?
6 A C omit oxo. 9 B large? oxol. 10 A \(\subset \) lile. 11 In A written upside down, aft. 12 B chaol. 13 B oxol? lacas loss loss loss lacas; C omits oxol?. 14 B ana. 15 A omits from cold to chao. 16 C ana. 17 A B oxol. 18 C hull and omits oso. 19 C chaol? . 30 A xol?.

حلمصر دورهم العفر مديد وملم ومعمد هر عحدم. «هنه دن، بنصحه «ده مي لمحمد منه عجمه. لمام الم علين عجمه لسراهم المراهم المراهم المراهم المعلمة المعلمة تسام شوند. قىمى تحوالات تحالي والمرازي يامون شون מבא האובבבבא. מבא הן הבבהם. מכן שבבבבא. مفسر مر حد حدل شمخ لعه لعنوده ولا من مد حدل شمخ الع ديفيد مناه فيليفن مسوس. لجمه ليفس ممزحيه حصرة مست والمراعة من المراعة ا حصه ملهم سعصمه حضه همه لةه وصمه علم احداثه حدثان دهزفدبه زمدن محتمه معدد حستمس منهر ومحمل لدر محم لف دحل والمحال الما لن حدم الملاعة حلمهم عن وم علي لمة صافوته محدة. ممحدة لف. حديم معليدهر. المحزيم لف زعم منفسر جدحديم. هِدنِهُ وَلَيْ يُعِينُهُم وَدِورَ وَلَمْ اللَّهُ مِنْ فَرَامُهُم مِنْ وَدُومُ هُو وَدَوْمُ حم زعف، 10 مصمه لعم مهزي الحيالية 11 إلى المعمر، حيلا المهافات حز محم محم معن معلق لمل حلمه ممحزي له. هدل هعم عل فينكم وعمه ومفسر حدده منه و الله منه الله منه الله منه الله منه الله منه الله الله منه الله min collo sasas. onthe man' cofisher sasies ممايع ويعمن نعم ويفسل. من المن من من من من من من مام

¹ C page. 2 C am. 3 B C land join mother pass ons es had land (B omits pas) pas on land pass of land is. 4 C omits land. 5 A land. 6 B C land. 7 A B or land pass of land. 6 A land. 8 B C omit on land. 10 A C land. 11 A contrast. 12 C on had yet.

٥٥ المحكم المحامة محمه لحددنه در ١٥٥ لله. معدهم دهبة عضية حضية المنافعة معدمه، ومدرسة بالمرافعة معدمة حفيله محفوهم. حد له عساد مصمحه وحفودكمه مخدرًا شَمِّه حسورته مسود مهندر. الموحم مزدل لن حلمهم بماسه. دو نجدد شمم لمن حددهدهم دهندوها لعودميه السلشموني. معنفة شوم الموني. دهم جةمه وحقيه مريم فحدو منه لعفي دسته المحمولهم. شه دیر ددهاز به بیسر شه حدر به جدد لدن داوید ومدوري مدروني من من المناسبة المامية ا المراجعة والمعملان والمراجعة والمراج تعودعه. مصر بخليه ١٠ لصف بهده بجدده مدر هدم لمحمله حمدم وبفدله العلمي ححبة وحجيبه مرام بعفد لمل مفس لموزدم دهزم ويعدد حدس موره مفسر خلم تقبص مائة. تعدم هياء موق حلف بسف لحنجليه تخليم وسيهلام مع حجد وم يعفد ١٥ محسوم وهيلم هم حتى. ببته بمعملات عحبه. مزونه مهر تديم بع حلمصر. مملك مع عصبه ۱۲، ۱۲ مند دخر بنصحه دحمه مهلحيه. حص حص ١٤ معمله فيلكنهم محمد ١٤ مع مع معاليم באכא הביף וים בבילא הביף הביף הביף המולים המולים המולים

¹ B مهمور، A omits مرمور، A col and omits من ; C محماد، C امتهاد،
A C omit محمد، C omits ابت ته B C من ابت ک. B B كممك ;
A C بكلمهم . C مكمه ؛ 10 C مي ، 11 B مرمور الله ومباد الله عن الله ع

حمر همتك امجة مدى مهله هنه مله سف ده ممند محمد، محم المسعوب همله مهله هما محمد المحمد المحم

حد ہماند، مفس 11 بخصحدیہ 18 حصددنہ میں ماندہ ماندہ ماندہ ماندہ متب عتب مباہہ 14 صددنہ لبادہ متب ماندہ ماند

¹ A لا التعبيد عن التعبيد التعبي

ور محمد المرفي ممجنه له وحر مهنا والقالم. فينه حينهمام، حنفره بع موقه مصمدح عبع عدم لم عليمني. معافه لما حديث مخادم الملك. معاجد تحلمه ميد ميد ميد ميد ميام معامد حلك هنه. هه من مدهبه. هده د مه رحسه. مهدم ق. نسحها ولعن ووهديسه وسد مر مقمع وو معنم حنيلك شوه المعانة المعدن المعدية المعتد عنياهم المنا دهم مدهم مدهم مرحم المحمد المعمونة مدهم مدم المعمود ا الموجه سبعد مل مدلم مديم مديم بعديد حده درية المستعم من موده مدين مال المستعمد المس جبلته، "ده بلحفه ده مرد وزرلي، ونوزد المزي رضان مهم عدولهم. ص أخم هده لحل هم هتم بشاه للهساه. ممي ١١ بخيلهم حديم حديه دميع عفة للحديم بمستريم. وقه، حنے حصمنم ماتم علتم حدمت دحبه صافعه حمله حمد حبه مي صحبه. لمومم 12م فيل لميهه ملحة مهد 12مم حمله فيلا حديم سي دويعه. محنو برحم، عمله بخدم مريد صفح حدة حديدهم حلم محلم محدومه، ممرخصه حدةه، والملمه حديث المناه مودي مودي مودي حسف إهلى. مزفية حلقالحه. ممية هة, لم المعد نقير مهاله حصة حتر. مغمين لغلهم ساه مادحلن محمجة. ونجد معينها بعد بهمت من حديم المناهدي مدير مدير المناهدي مدير

¹ B C معداً, and omit المرتبية الحال عنه من منعان . وكار . A C omit منها. B C معنان . وكار . B C omit منها. B C معنان . B C منها المناب المنا

معنهم لحبزب ملحم صور عدمت دمندة كمد المحمد من مع عملت للله مامحه دلله مجدم لحيزني. مصمه لمحم حدمة لتحمله معة من مدد جدد بنا عقوم معموني دحرني. وعليه حصف لهنم لعباته. سد دعم المفه. مساند دونشده دوسده دم رخب شوبه المخصارة ملجدمعه لعف. للمه الم بدعه. مفي مدن مد المنة سعنه مده جسم للناحة وحدسله وعصف موقبہ مسته. تعمله منوم ستحد معلقه مرقبه بققه مد العباس معده عمده عمد العباني. خده من لغر حدمدها، ١٠٠٠ مقيرة علم ١٤٠١م، مقدم حداله «ن زحه. عجم محل لحمرن حلك زحه. محم عجم حلك جحرني. سمه في معلم من مرك والمرابع المعلم المناسم ال معمد دنعمه حدّفات حديث حديث ديميهم ديد دد مخاه معوب ملاسك محموم عهد مهوض حلع با معين reens. par eler relais rienda recruba ceas lej. معلمي سد سد. محد جل حني. ١٨٥٠ عقد علم ١٨٥٠ عفده حلمه مدي سمل حني. خدم شجم هندفي بمديدهم. مهدة هم الكرن فه دمسحه حر صدة حقمه. سد حر من فات المناع ال Lad ceità scapin. contière 11 late name airal. 1812

¹ A عصصه. 2 C omits ooo. 3 A على . 4 B رما هامتك و مماعتك ;
C روما مماعتك و مامتك. 3 C هامته و هامياً. 4 B و المقال ت B بي المالية.
3 B مامة وكليمة و 4 كلي . 10 B سقع و 11 B و المقال ; C omits this word. 13 C لمعاد . 14 B و المقال وكام . 15 C لمستخف . 16 A المام . 17 B C بي . 18 B C omit رما كلي .

لللب دبليد حسمود. دخر ادم مماهمه مدة جدم لك mber 4. oche > seafor ami lot la suo. riperond حجدة جمعهم لم ملم خصبة حدم. معجد مد لمه صومده. محب حدم وبمورسم عزده ولله مدو خود هزفوه عل بالمه والم والمعافرة من من المنابعة معدة فيلا للتم طعف وصد لسم ووطعف المتوحية. مر در الازامير مراه احدم احدم المناه محتلك المقرب المقرب مهام المحتربة والمحتربة وا محكه. وحد مهدم مفسر حز الازعاد عمله محمه, ومزحه مدم مدهسي. معمر مده علمهر. معملم لم مصدمهم. المعموم لهم حددنام. وحد لم معصوص لنفسر مللمص لردنه محموم وتد ومهلزة حمد لحدوسه ممخزم وحر לארא הבש שה הלא ובישו ובישו הלא הרבש בגרא האלה לארא משם האלה לארא הבישו האלה לארא משם לארא משם לארא משם לארא משם לארא הרבש בגרא האלה לארא הרבש בגרא הוא הרבש בגרא הרבש בגרא הוא הרבש בגרא הוא הרבש בגרא הוא הרבש בגרא הוא הרבש בגרא הרבש בגרא הוא הרבש בגרא הרבש בגרא הרבש בגרא הרבש בגרא הרבש בגרא הרבש בוא הרבש בגרא הרבש בגרא הרבש בגרא הרבש בוא הרבש בגרא הרבש בוא הרבש בגרא הרבש בגרא הרבש בוא הרבש اللف وحد مصمومينيون ، مفلل من معنعام المحمد تحديد مصدر نس زامس والمسال عدد محمد المسال ا محمصر مجزعه مصحم لهسله عملت والمحمد معتمور حد ملك. حيل صد مجة حن لدهسك. وحدله سفه * Nyrin gröa Lygo, ging is waging

مر مد خد نجنبه الله وحدد الحدود م

حد دم هجمه حكمت المانية معمد دملك معمد المانية المان

¹ A omits وبود. ² B مكلمود. ³ A بعمارو: A C هكا. ⁴ A B ابت مهماره. ⁵ A لعم من. ⁶ A B omit بت ; C سميسهم. ⁷ A B مكلمه. ⁸ C omits والمناز المناز الم

المحافظة ال

لله مد محتمد معرفة معرف

حبر ابر سمار عفد حدية ليم عبير مساوير معدي مساوير معدي ححديسه لحظمه. لجده الماحسة تحلم حتم هاه موتحديم. وهدم محمونه ملحفقه ممرؤه لعدوله مصلم عصصتصف. أزنوندد حد بنالكم ومصفوحبودد حد المنهدة و المنهد من المنهد من المنهدة معن مراعة المعدم المعرب المعربية من المعربية الم حة المِسة ف مهزلستبعة حة سفلية. ف المعلمومدده عة مسعبزه ده ښوم ده نواهد ده ۱۱ ماده ده دا محده کس ده طادني صلم منحم لجيه لحفائه، مخنى بيغ منعم. دعبة حدم المسافعة ما مناسع حيد مناسع مناسع ما مدم سعم همه محدده حديد معدم فود لعده دنبول من حر سة لعسني. حدم دونس حني. مصلمه ١٠مفرده له. مام سمفعلية صب حدمه. مده جنده لمنفتعلم سماهاسفية علق حديثهم. ١٠ معجد صنفه صلحه ممهداد. منيع لتحر عقديم ولسعة لم محمد 10 مخود عل وودلاله ودي عامر المالة معنسان فرف دم ماهدموه، وحديث لسر وسودي.

בינשא ומשמבא השמהוא של בציעא לבביבה בבה حزدهم عند حدم للمنحدة مقمة مراهم عند م حزيهه. صحب ليغ ضبحه فلقليب لممعل فنه. ملم شمب ين دلسة على حدلية عصل معمد المن عبد مدلك عدد معمد الماسة عبد الماسة عبد الماسة ا באשבה מבלמוֹא מבעבה המצאם מלמוֹאם משימים حماست شبخه. في دلي مهاوهي ودسد حر معقدم. هموزم المن حر ملعف معقدم حنفة حدوسة مر اللم احفام العصيم حلمنيكم من عطه، وحلمفلشه بوهاته. موجم الم هنه حدرموهم وبمهزه عد لمن لرليقه وعدد الم شمه. معمل محلم وحلاسه شمه محمل محلم وحليف شَوْم الماس عددم لعلقليك لحيمته حفوره شوم. حد الم منحه المنفز علم مهنيم. محم بومه مع المه هنفده. المعند לבינה באסים אלשון, סיים, ופצם מהא הן לא יו מסלים לא أمحه ومعقدة بمام سلم وبدلته بحلم يمز حزومهم مدعوم موق سعاض محمد محلم موق محيه معمد مديم موق محيمة حبة لم قبه. ممحله, دمنحم قوه ممر قبه. ددحها ححمة ١١٠٥٥ محديه، وبخعنه همه مجعمل حرصه وفاته الحعنيه ديمونا. ولم حفولة هوم حودهم حاومهم محسمة. محلم حرص للهسل سنة هَوْم. وحرم لعل حداخلم شَوْم. ممل المود محل، الله مع العم معر. مهل معر. مهل « مرکمایی فرم ۲۵۵۰ »

¹ A omits المحمد B C omit المحمد الك الك عمد B omits المحمد A C omit عمد الك عمد B omits المحمد B omits الك عمد B omits الك عمد الك الك

[&]quot; A حدود معند " A C مسند المحرب الأمل " C omits لمحرب " B omits مديمة و

¹⁰ A Joo. 11 A C Jeans on. 13 B ook whee?.

له و حد حددت من المنور و المناس و المنا

من د محدوره وحدد من حدد مداره وحدد مناهده وحدد لحكة على دم دهمه صافحه دره فلله للتم حر دن ختم عتم ملاهسة. له مهم خم وصد ملع به ورد ما ماهسة. صيميم هَوِه على حديد الماودية المام عديم الموصية حدر صوبه لصفي مه حصونها مد رفص مد حدم حدم مداء در عدام حم المركب ومنكب حسبه هود والمفالم المناسب المركبة احب عليهم حجة حصرحهم. حدهفعه شفه ديعبة حديق. مدعكم دم حذر مفهريه فوحه ددهدك. حقوعمه דבל, אוביו. גבן סגם וכוא שליאא אולינו, בסבבא. בא المن المرابع وما المناسمة حمالات المناسمة المنا ىلەۋىدۇر لىدى حدلىدە. الله شەم دىسۇر دېزونى سولارد. אבנה הובסלה הלהבסולה ללשהב. בעל שהה בן מהמ וכוא مريكم ممامير لصفي معديم. ممالم دي ممالم دولفيليم. صدب مملس لصف ححديسه ك حب قوه دحداوة سينفسون محدم جةنه من حن المتام عتب ملاسل فيلا التلام به والمورد معدم المان من مربع، وأنعل مربع، وأنعل المربعة والمربعة وا اصنوفه. حديف احد ملنه م كلبه مصعد مديد مر بعد نبحه « مل دسه برم بدوددی شه. مردودی هویم حصیم من حسامه احلیمید. انه لحدد دلی هوم ح كسب مرام مكام مرام مومهد معقمه معنده بلاه «بهاهر دسامه بهب هدي. حجل بطهف جمقت بهماه

¹ A بحاء. ² C محمد، ³ C محمد، ⁴ C محمد، ⁵ B omits بسر، ⁶ B بحوء ¹ A المسكو، ⁷ A المسكو، ⁸ B omits بصحاء. ⁹ A C محمد، ⁹ A C محمد، ⁹ B omits بصحاء.

ىلخلى، صدم ىملى دىغزىلى دىبوسى، محانيس على عتب بيهة المحمد حيل وحديث من والمحمد معلم معبيدة حديد. مخة لم جمعيمو. هنه قيملم علمم، حنجلا منه. حر محه قوه سله. يه أد حدب مه مله هده. مجز له ازدوعة. حر عددهم دلر نشه. كمد يوه. ويوه كالم. ويوه نه و المنازم دعديم. ورديم بهماه المعارض المحيم. مدنوسه. «معربة معناه مع بالمهادة مهاد من المسلم على ما المحدد Kala oàs appera lossa pasal 10 ziburs la أدعى دليه حفيدم معية م العادن معدم حد الم المام صب الله لعق. والهيلة حيام والعقامة والمعالم والمسالم حمد الشه بمخزه لعني بعدر المداني المدين مريدم در ملعبس مهة حديد. منفزده مل معددها، سه سازهاه ماردهاه المحسف حس ولام تمدوم ونيزدم حيلا وحلام شه سه يدر هام وحر هدم حلكم له المحاجة و المماحة و المماحة ٨٨٠ حيده كنيده بنباذ يحر هلي. ١٤٨٥ هم حيد هوم. تحكم شبه حسته مل حل حني 11 عند حعبسه. 18 منجم جەم سىم »

¹ B ولمحلي; B C مه. عمد الله المالي الم ³ B C omit oo. A B omit عستار; A B omit 4 B Juhang. . كىمەزا A A B omit •?. 10 A proad carril; إنمونور * A C wittle. * A B hoto liar?. B omits page. 11 C omits oo. 12 B omits age. 15 C . 14 A C 16 C omits of. 17 A C omit was. ./اامد 15 A Jay No. omit e.

معدد، مهد لحمون المالا المال

لًا ﴿ يحبه مُهُم وَ اللَّهُ مُن اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُن اللَّالِي اللَّهُ مُن اللَّا ا

صبح "به أنه أنه عنه عنه معنه. حد نامد المقهم حل ححبه المنه المن

¹ B omits from عمار عدام دون المارة له المارة ال

[[] II. 2.]

some itin i subaba caisba. org sishipob iairoba دعل لموسطم، عملف عصم عل سخنم، محد نده مه Albo wily. ùi cò ioae oui es outo auco al مأسبة معتدل معدة وحد حسنه معلى في مناه et volucio al excio. oncin la rigina iso la بموطئ بسيفة احن حيل بسيدون سقل، محد شياف حر حديثه. مهدال ونبعله لنه نبيطه. معدد المدامله حديثهم معدة علام ، به المنابع ، وم محنوا والمعالم المنابع المعالم الم ملعه حر عنزى. مدم مهم مصعد لحمينه معمسه مخلم به خبیه. محوله ۱۰ مد دنه دخبن ۱۰ محصوت محله. معمر دعمونات. ١٠ مهم قوه لمحر تحمله ونلانم حلافهم على حقيده من معلى مداعه من المراهم المواقعة المراهمة ال obserbuto recis manife themis, or also relien icity المد ممجة لمن حدله مدالم مم ين حفودة بمن لمف سدوله زدله دلهمه لطم علده بهلاد لعف بن محدث وزفعه بصمامه، حديد حديده

عزولهم الزحدة الم مصدر بفحم شوه لتعسف. مملزح مصعد و بخاعبه معزينه. وحد مهازم هلم حلحه مهلمار له حلمده دحزب حسلحه ممجز له. معدد دنه ددمد. لم لهدسك لجعد لحذيم سنهله به فه ينه المهالم حق حم زوسه به معمد معمد عمد دف مله عمد مدف الم معجمه حقائم جعلين جعابي معميحه على معمد عدليك، حبه هوه دروله المعاهد حص، معجة معد المنبي حديد الان بند سر حلمه والمنفي والمناس والمن محرف ممله قومه حنده حدقه معقدته دحد حطحيم قومه مريع مدين وحديه مدير. بخدم هوه له مدير הבסעליא. מאניפס האלסס, שוא הביא. לא בלובא שמא. مر مروس مرب بندي العدم مربة مربة مربة مربة محنية شرم كوعده. وحلونيات شول ده كاؤلا المحادماك. وحد المعمدة لحزيم وليوهد احر حته ودوسزي ولم مهريسه. همة "أزد حقنه ليمهد الترلزية درهيزوهم. حديد وسرفر * Kla 18 Klizami apin

له د حد حدده دحني دحدهن.

حم عدم عنده السبه بعمودية بحنى. عدن حدامة بالمدونة بالمدند بالمدونة بالمد

¹ B C omit عن. ¹ B C المهامة منه منه عنه . ¹ A B مستامه أ. ¹ B C ومَ سَبُور.

B C omit had. B hasabe. B C lliamile. C unaman?.

¹⁵ B omits). 14 C marians.

مهمليم دنه. مهمنم عصم خصيمك المحملة لم عصم אלשב. שנה נשמה וב. סבוש הבלבה ולמוח. הבוה הבות لحلمه. مم ما محمده وحديد. مديد مد مد مد المهاد المام مال حلمم مر لمهن ، معني حنيم حين حية حنهم فانحيه فهما فالم مستعد مستهد علي المان والمن في المنافق معالم المنافق علحن بملعدد. فهوم ددر عحني ملعدد علحن وحزير دُم حدامه حداهم موجد مفسم حداهم مملسحد لحني حداهة وحديد عب حديه لحديه وموني وور حديم لمه ملعد عمر موني مولك معوني لحيان موس معلم मंग्य, पात्र क्या किरंग्द किर्माह क्षाप्रक क्षाप्रक فمجة. وحديم علمل عمله لمعنف حصنه بعين وروعيد وحيل وهما عن ومان والمعادة والم قصوعت محلبهم ممجة لش ومر المتحديم من لم هدی، مخیم شه دندلم که مولی فحسدهی، لی هوی حج حلمة للهم دختله معقلهم متبدلهم دسماله وبالعام المانسلور وحكم حديث ممحدق دنيه حديد ملصه دريده Le oly who were seems the the the معمد مورد علي خليف معرفيعد موهد ستوهر وليعيم ممجة والمعام المعام الم روی مرکبر مرکب به مرکب می مرکب می مرکبی است. مرکب می مرکب است می مرکب می مرکب می مرکب می مرکب می مرکب می مرکب م فسيل مدم حدله المرازة وساء در المدمعية مدلا

¹ A B omit (a) (as publisse. 2 C of has. 3 A C omit of.
4 A B life. 4 B lolies. 4 B C last. 7 A C histo. 8 has le;
A olarife. 8 lolies; A B omit lie. 10 B C last. 11 B ite.
12 B losse; C losse.

عبرات المالمة، والمالا على كنا بسك، وعملة لحامة المالا معد المعالمة مدنة محدال محد المعالمة والمالا ماله والمالا معدال محدال محدال والمالا والمالا

له د حد مودنه د بحدند لحديم حديده المحني.

لَهُ وَمُعَمُّلُمُ لِعَدَّمُ وَمُن مُورُ مُحر، مُمَمُّزُدنِهُ عَمْ دَمُوْلُمُ حصدله وحزبه محنعه شمل لدماء حلم سوب ەدەنەسە كىسى. حەرجە دىمۇلە دەلە تاۋەلەجىھەنمە ختىم. °ەحىك بىعىنە شەمە دىسەن. ئەنجىلدە دىنى داد دىنى، منه عدم ملحه دلك لصف وحده مدره ممالسر و الم لأحدث معدل معدد المعدد ا سهلته بهتعه بنبزيه م معتمن متخدم معلم العسدم دوسله الماسة ودعرهم المسادم والمسادم والم والمسادم والمسادم والمسادم والمسادم والمسادم والمسادم والمساد فيد معجه محديده مخلمه مملينه عجد مصلح مل حضيف معرم «ملمه محمد شه ملهم مجله في تحديث لصدله. ونِقِد لدلية مد "حديث مدليها مدد لجه حصمه سملات بمعد. بعفي حر سملات مدر emin Lot some ores 1-10 mars los tan cont للمائم حذندهم حلي عمله حم اللمه حدنه المحسن Loby esca setin lestings. offers alich مه بلدهم معندم ددستدم. حبل دلم ادمه مامن هم אעדיא. האלעבב בין הוא העודה מאבי שמפ ליב בחוץ. بحاه بق معلل معمه الحاسعه محمد مرام مرام مرام خصام لخبمت وبفينون وحمت والمالم لن وورد المناس الم حجمه مراك والم المداد من المعر المدورة والم oleifighte. net la te enun. nitat en rhaet al

¹ B إنتمالة وتتم. ² B كلي. ³ A إنته: ⁴ C omits من. ⁵ B لينه: ⁵ C omits مني: ⁵ B C ممين. ⁷ B C omit المناهاء. ⁸ B C لمنه: ⁸ C omits مني: ⁹ A omits مني: ¹⁰ A omits مني: ¹¹ A omits مني: ¹¹ A

لمعاء المعنوم المستعام وحافيهم شوه مر حمد علا حمة والمسفى . ماء عضم مقوه لعفة حماه عفة محام . عفة والمحام المحام المحا دسترهم "دولير. حيل ولي من من المن وعدم ومعادل. منجم مفنعية لحددنه منمة معمده لدة مع معنامه. مهلم مدر مالمه دورتدم سيكلم، مملؤهم شهم بمدلم. مصجفه عد منه منهام عجد منهم منه عد مفعهم «دست والمراجعة المراجعة المرا مَفِحَة مِن عل حليث تحذيم. ممجة لصف بهلفهدف معبة حنية مدم ملصه. مصه منه لعن عمامه عمامه تحوزعهم حنوب به من المرابع والمتحوزه والمن بدن حلحه. محددة م حديث علمهم عددهم. مغدسه المتمق اعدة عدمه مردة المحتاطة والمرابعة معادة مادية لحذيح. وحر موجه وهو مه فرنه بله والم والم والمرابع بالمرابع والمرابع المرابع حذب. حمفعه تدم عحن محدم خزنجنه محظله. وسدم حنه زوز دمان عدام بوسم مجزه محتمين لسدد. لم ىعىدىنى دەھۋلى ، مادىنى مىلىنى مىر دىنى مەمةرىكى دىنى مەمةرىكى دىنى مەمةرىكى دىنى دىنى دىنى دىنى دىنى دىنى دىنى المناهم لعبدات وحزيم ووجيه الموزم وحزحم لحزيم ومؤدوق لحزيج لزد دقيه، وهم بمره عل زين ودزدة. ممجة لنه حزيدهم هموم حيقه. وحدة لاتهم عتب ١٠ ١١٨ المهنيهال حم سلحه. محطون الصعلم محزبه مه مدون لحزب. معالحه لند عقديد. 10هم عده على وأعنى وحزوش معردة

¹ C omits لهنده . 2 A C رومكو ; B كلاعه . 3 B روميت المعتوا . 4 B لهاله ; C لهنده . 5 A omits لهكا . 6 B C لهنده . 7 A B omit ووا . 10 C لمحمدا كل . 11 B C لهده كل . 12 A B omit from page to محلها , and read المحتفى .

ب بمالة لنبعله سعل بمالة لسفح سفح ممالة لححفه. حجفه مملع لخفيهم حفيه مملع ليمعد معد مملع للمدر نماير مملع لحلور حلم مملع للمر مملع الخلفية. حلمه مملع لصلر. صلر مملع ليمعد به مدح خصيلعة مهاعند ماء عندمه عندهم ind selm. upe rubby rest rador. orole हिल्ला لنحمة حنكمية. محية حلى منعدة لمنظمه حلمر is not siche nut ei nos unt esem. sonole rein لطر فه مهوره هلر. المحصل هوه حمود مهل متل وحر محمد ، فونفِد علم محمله وحمله ولعم دلعم. مسح بعصف الكالمهم والمستران عصف بعصم همورنه التحفيم معمل معني المعلى المعلوم والمعلوم والمعلوم مامراه بغر مدرسه رحه . مدرسفعد باه غده . مدرسف مم يحفيه حديد معلم من المعامد صدى التعدد المالعاة ممالة لماتم حتمر الحلف مالمفاهر 11 مخلع مملع ليحمفد. محمفد مملع ليمهد. مفاهر مملع لهدفعه مهدفع مملد لحذير. محر صدحه حطيد دمحوه، הששב מאכמה הבלים בד גוא אוף בחציא ·

له ٠ حد صودزه وحلهم لنفندز حجزيم.

هنه دم جدفه دهلمنه شبه مفنونه. حم دبه المهلمه. زومه شبه مدم ممله، وخلونه واشوه حجوله خلیدیم.

¹ C | المهامي المهامي . 2 A حمد . 3 B omits فيعه . 4 C omits ه في . 4 A C مصحب . 4 مصحب . 5 A C المحمد . 5 A C المحمد . 4 A B راء . 10 A C omit وها . 11 C عام . 12 C راس . 13 B C omit محمد .

المة معدل عدّ م المعالم من الموسعة الله المعالمة الما المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة الم سبه بحر عليحف لهل سعفد. مستدله بحر دلي لهل صالر. ومع مولم لعليمني عليمني مولد لنسميم وسمع مولد Lacioni slor Kor. Korl slor Kusk. Kuskl. wisel note histar asia note Lain. Lair note كيفاهر بخدميسا عامل بسر عامل عامل مهلف بعامل مولد لحديد. حديم مولد لمحنى. محدم مادد لحديما. من مراد ليفويس. مفويم مراد لعلامها. علامها mole Ligitel. "igited mole Lacie. meier 'mole لىالمسح بالتصع بمولع لكرة ، حرة بمولع لأردفع اردفع مولة لعدم محمد عامله عالم عامله عامله عامله ملحة مملة لحلي. حلى مملة للحقفد. حقفد مملة لنه هده و معلم معلى الله عمل المناطع معلى المناطع ال مولد لخامد محاد مولد لحليم. حله مولد لمليميد. ملسع مولد ليفيع. مفيع مولد للهد له مولد لحملهم. adden mole libia. "ibia mole Lougi. muri mole ليفهم. مفهم مولد لعن عيد مولد لملحقدد ملحقدد مملع لمفهم مفهم مملع لمدر مدر مملع لحلم حلم مملع المعاني بمان مملع لعلائمال علائمال مملع ليوزددل المؤددل ماملا للإهما المام محملة للفسر مفسر مملة لسهمة. محمد عامد فيهمد عمد العجد المحمد بمولد الحلم، حلم عامد ملي العام المالي ليد.

¹ B omits معاتد على المار المار المار المار كما على المار ا

[.] Laft. aft B 8

Air note Laciona. Aciona note Lamena. Amena note لنعمة عيمة مملة ليسوده بعمد معمد المرابع وسيدهم وعدن عدد وحذبه لم لسعدد عهد مصحة لمعودة. محلمه ومحقر لل بعدف لراحمه ومدم والمنالل حداثم. ملم لعزده مع عندلي. اعمليلده لعمود م عفد وبعيدهم لهلهم دتير. دعية ممنور معيدم. ويعدم عمية للمحة دني وحنور دن له، دتعه، ودنجي وقوم ححف هدفحسه محدله دله حتب مسعدة بخ دلهزه المسمه אסֹק. דופות ווֹבא ילשונהם, מאם שוא בד דיבא מוֹאים ححف حنية شوم الرزعه لدز حيد مل مرحم. ممد صنه حدله المحال المحلل المحلل المحال مصورته لطاه دعمزها والمالين العلام ويعلم حديث انحه. معلل لمحن على سَحمِن حموةهم مرتعلي مدحنيل ححمه محلنية مادية الاحتب المتحم للغنى المالماند. العنى مملد لسرنف. سرنف مملد لمنحر. منح مملد لعحسدد. ححسدت مملع ليسعف. مسحنه السلم وسعف مسعف त्यां भीमंत्रक . कार्य कार्य कार्य कार्य कार्य कार्य कार्य remipho ex elepho. ouris sols labers. oaleis مملع لحدر حر زسد. حدر مملع لعفدسة حر زحفة 11 حفيد مولد لمعر معر ماد لدويد حلكم 18 حم دُسُع »

¹ A B بالأه. 2 C omits المناه مفه بعن "A بعد ; C has بعد in the text, but بعد in the margin. 4 A بعد . 5 C المناه ; A بعد أوقى . 6 B omits أوقى ألم ما المناه بالأه الأه المناه بالأه بالأه المناه بالأه بالأه

תולא מפלא כן אל אל השבלא המבלא המספגא. בעלא המספגא. בעל הי באל הי באל הי באל הי באל הי באל הי בעל הי בעל

> عصمت دن هدنه هده دست دمنهه « دل حدل دسته »

«بعد هسته مدهمه، معمد مهدعه، مسلم معلد هامكاء فعلد مدونها، مدونها، مدهمه، مدهم معددها مدونها الله مدونها الله

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4 × d sich resimbre.

nion ein Larg. ned nole land. and nole laid.

nole hole lary. ary nole lawllind. 'emilynd nole life. ife nole law, and nole life. Large law, and nole large law.

ard nole large. Help nole life. and nole law.

alu nole large. are nole leb. als nole law.

nich nole large. ariot nole lubi. uni nole life.

¹ B C co. 2 A B omit from Jahor to co. 3 A hi oho, and omits from co to lhisar; B line hished llaure . clike llaure ook. 4 A home; C hillows.

تابعیه دا سلمیه، الحده می مهدیم دهرای، حل دیمه اسلمی دلی سلمی و المهدای، و و المهدای و المهدای و و المهدای و و المهدای و و المهدای و المهدای و و المهدای

¹ C omits Jiou. 2 C omits o. 3 In B, on the margin, is the gloss in A wip. 4 A wip. 4 C omit o. 7 A omits Joo. 5 A wip. 100.

regus exceto rezins. «ut ry czus sontaet

سفح هم مملفت مزيهم. هم عملهم المعافي هامه "هم ده المناهم همل ممل ملك منها المناهم ال

rein ei dese ein en eel emergen oogi breich eern, ent ry emergen eerinden, ondaet emet aeto ruch :

¹ C omits paula بعداله.
² A C omit وعد.
³ B C omit الكيمة.
⁴ C الإمراك
⁵ B C وعد.
⁷ C المراك
⁸ C omits معداله
⁸ B C وعداله
⁹ C omits

معداله
⁹ C omits

معداله
⁹ C omits

معداله
⁹ C omits

معداله
مع

مالعد هالحدی هم المحل هدیفالی، اهم عدلی داندنا. دهه مهم دیک داندنا. هه دهه مهم دیک در هم دهه دهه همه دیک در به همان دهه در به دیک در به دیک در به دیک در به دیک در دیگ د

مهر حة حدة، حم جدينة حم مهة بن كه تحمد مهم ده تمه المعمل المعمد المعمد

¹ A omits عار : C المحار . ² B C وحد . ³ B omits نصد . ⁴ A الالمد . ⁵ C المحار . ⁵ C المحار . ⁵ C omits هار . ¹⁰ B المحار : C المحار . ¹¹ C المحار . ¹² A B وعدا محد .

حتمے. ورخن المزحمن الملقدیہ می معند. وحدم دعدیہ دعمامقدن دعازحمه ب

K 2

¹ B omits بعدال , and C omits المقداد . ² A omits معالم بعدال ; C مالل. ³ B C بعدال بيان . ⁴ A C لعما ، ⁵ B C بعدال بيان . ⁶ B كهو . ⁷ A B omit المعدد . ⁸ B C ها معامل . ⁹ C المعدد . ¹⁰ C المعدد . ¹¹ B omits و . ¹³ A omits اله المعدد . ¹⁴ B C المداد . ¹⁵ B C المداد . ¹⁶ B C المداد . ¹⁸ A المداد . ¹⁸ B C المداد . ¹⁸

المعديم مهله هنعه دن سميه دخهن وميهاي. مهده مدم جوميه ويته ووليد سميه دهون عبله ب

صفعد حة جة, حم عمله بهبينه مع معلمه منهم. محم معند حت معنه مهند، محم ما بعفد حبيبه بهناه معنه ما بعفد معبينه ما بعنه ما بعنه

¹ A C المحمر ² A.C محمراً. ³ C omits the next clause. ⁴ B C است. ⁵ A B است. ⁶ The total of the numbers here given is 451 years, 6 months, and 10 days. ⁷ A omits المحمداً. ⁸ A ويصواء. ⁹ A B المحمداء. ¹⁰ C بحداًاء.

المناع معم حددنات لعمام علم علم عنم فالماد والمام مهم تدرز عبر المام بعد معدا مردوه مهم مردوه حددنه لعدم حعن مهتم عتب فلتم معمل حددنه العدده لعدم المحسمة عتم. نِعابَ مهم حددون لحدم عل عتب وبدز بدزم الحزب. ممجز دهل دنفع المدحر حر حده. مخذوسه معزدت لحذيه ومعمل حدوه بسبدكه. وفادة معاديه لحناء. محددنه لحدد عحد عتب. محمله هَمِه له لهلهم حتم مهلهم حتم. محم الملم حتم. منبيد الملم قلل ملك موم حددنات لحد حمة عتب ت<u>حدي</u> هوم حددة لحدد المحدد عتب. ولقاميم عدديه لسفاء له الموادل ما عدد عدد عدد المعادد لعدى حصن عتب مبلك دهدى دسمنه احباكه كلد صمه عدمه المستد حصف عتب العجمال صمم حددونه مددونه مالهم عتب عامد موم حددونه ١٥ لعدم مسحة 13 عتبر به 10 مدام المحالي مادحيم عتبر. عليحف جمعتم عتب تبيدجم محله ١٥ عدمهة عتب محتم محله ۱۰ ماله عتب محمد ماحد ملعه مدم عتمه. تصفعول محلم حصاب مسحد عتم. مفاحر محلم لمحديم

¹ A chilo. ² A omits from the to cia. ³ A comit two head. ⁵ B word who co. ⁶ A has. ⁷ A C (100); B (100). ⁸ A chilo. ⁹ B him. ¹⁰ A omits has. ¹¹ C chil 12 to land cia. ¹² C omits cia. ¹³ The total of the numbers as here given is 642 years. ¹⁴ A C omit has. ¹⁵ A mass. ¹⁶ A chil.

ar. حلت بهدغد:

عه. حلت بهناب:

عه. حلت بهناب:

عا. حلت ابهمز:

عد. حلت بيعجبم:

عل. حلت بهناه وبيهادة:

ل. حلت بهناك:

كالم المناه المناها المناها

00. حلمه بخفه:

0. حلمه بحدهها:

0. حلمه بدعهها:

0. حلمه بنفه:

« محلل الله هميد الم المحداد ولهن عبوم الخدم المداد المدرور ا

C paige.
 A paige.
 C paige.

ملقم وعدمته محتم عقبل هتمه. حدد دم نعمه العرام محنوم العرام معرفي منه معرفي منه عدم وسعد نقع العرام العرام

له « دل عهمدنی معنی دهددت میخلمه دند. معنی معنی دهستهای

حر حان دحما حميه هجن هلهه ليعمدني. حميه حديد حمية وحديد حمية وحديد منه وحله حميه حديد والمناه والمن والمنه والم

- ه. حلعه بهبنبية:
 - د. محلمه بد:
- L. reles missaux:
- r. eter rucio:
- ه. حلعہ وبنحفه:
 - ه. حلعہ العد:
- ١. حلمه المحلف:

- س حلعه بهنان:
- ل. محلعه ديدبة:
- ر. حلمه دببزحه:
 - نه: تخلعه مر
 - مد. حلعه مخدن:
 - स्था र्या स्थान
- مه. حلعه دخناح:

¹ A omits (20. 1 B) بهدا ستع المكتن التعبي الكن رمانه عمد الك.
2 B omits (مانه ; C ونعك و . 1 B C اقتصد . 1 A اندع.

عقدم ددف حلا ونعلم لعن ملمه دمته. ملمانه Kras sasimos. Ladurios sins code Kras ىحفقى ما تت مقومة منقد لاعتبر در لهر دشام. مهجد حوبت سياميء مدندا حونت بعء حفيد بهفه ويجالك ومعزف لصلم هومة ملم ححكم علم ويحدثه ەدتىكى دىعىچىچى دىدىتىلەپ كى كىزىكى كىلىھىۋى. كىلىد ملمه لحميد. هم من المال من حموزسه ومحمد عدد لىعەحدەنى ھالحىدى مەمىحىم، دىدىم دىكە. ەفوردىم، ومردد المعروب والمراد المراد ا scala cata spina sitis ocatra lebeis. مهضوب عقر حديه فعمرة علمه الحديد. هم المونه صب، محنون، ومرونه والمرابع الماني المانية المرابع الم wietz name viene prosi whe chair apple تصفر. وحدم لهم حديم مملفي ، ولي مدر مدره. حلل وبنوسه ملهم. ولم بلحف حتر معذل وبعرام له فانح حاه .بنع بنعده محمن مسلماء مهم سراه ولى معافيلغا عبوله ونهفوه. وحده حلوه, حتر معةل بدس بقحم حدده هم محدد مر مدر صحد محدحه وحمل معمر المراكب المام وموسي محمد معمل موسد عتبى * وحد مماهيم وحسم وحتر معزيل هلم حسيسف للمحديم مرقار مرحمه مسورته لسحعمه مرقار مهوز جِهْ مُحبِ المُعلم على معنى معنى من الله علام علم القبر محكم المقرب محكم المحتوب مدحم المقاد محمد

* A C انسه ، B C omit وعدر .

¹ A omits e. 2 A C omit this word. 3 A معاود با ماأه. 5 C omits العام العالم العالم . 6 B C ستاء محمد محمد العالم العالم . 7 C اومها .

معةرل. عامله ملقم معديم ملقم دحسه. معديم ماهةم ملقم الموتم. مالمام ماهزم ملعم حافيم حويد من حدثم وعديف مخامعة محامل فهمن بماف وعديه المعامدة المام مرية مدين محنونه مدية محمد المالم ملك والم مرسس المنافع المحر والمح حمي عوص المناه عصدم بعد المنام المناه المنا عزدلمه ولحيط محقوص، وهم لمن ويخفهم وموقديم. معلم مراكب من المؤمل المام الم منهوء حديد مد مديد محدد معلم مهامد بديسه معزيدا بعده مدروتها عص مه محمدا بنهز وسدزاها، ولم يعل حديه مايع. اوبله وحديه وحدي ويخم المرا له دنه بخزيرات. نعميمه، مدم هقم مديلوسه. عل اصعف. مخر محيده على ملهم المقبلا. مرحنه والدحر ex rubbro reciphor ubaff. on la rubico reciphor. ubl لكحمق سحعجك وسقي ويعصف حنتك معزجه وهورة الأصعبان مند حمد من من المامن من ال من محمد محمد عتب الأمام مع مد مد معدد المحمد المحم ملهم. ولم المحدة بعنه المادين معنه لعفدونف معدد لم ليم حجه علم علم به بنيل معافيع، حبل ديماله بغ لمعم من محندل من محمل لعبة

الم المده عديد المده ال

زحة، حة ضِلْهُ. مسعدة لمهمخب حة مهة. هزير حددة لحم حمع ملي عصر اعلى عمد المام المام المعم المام المعم المام معر المنسع حة محلم عنه معنه عنه عمون مدفعة عمون عنه معنه eigenn. oning things the is igann. andel حمام حر ف, عدمه. مماهنیعدی صدی بلیدهام لعسس مهم ومجن الموسم ومد والم عسم مهر مماهدا محماضيد مماضيد الموامم المنادة مديد لطعر. فِهوم محسب المفنف المحملة حشر عمله. حسام مهزع ملعتم بحقر باتم لحمية ملعه المعام لمحكم عامه سيسم لعامله محكم عصله محدد ەلەحىكىم ىقىم. مەجز كىلمى الحميد دىنزى لىعفد دز ىفى. סושות אתם בלסשר, סופותנוסשר, פות אליבון בחוא. ספות ملعن وير بعوزل. ويقود لع الماس سودهم. ويرحمه ويدروهم ولعبدولهم. وخدوه حددونه لقير معزيل. وهور مالهم لدتر معذبك الخييزده لحدتهم محبد مر عد عددهم محد ممجة لصف الحميم وسولم علا والحدة وزير عم حدسكم. ه حد مديده دانيل حم ١٥ حد مهزل مهز در دهة لهم الله السعم من المن المعنى المعلى المعلى المعنى المع دراهم وعدماهم سو هم سحيم لدتر له, المعتمع هودسم ه در ۱۲ مر ۱۲ مردیم در ۱۲ مردیم در ۱۲ مردیم مر ۱۲ مردیم

¹ A omits this word. ⁸ B عسى المحمد المحمد المحمد المحمد معنائع. ⁴ A عند. ⁵ B omits هما. ⁶ A C omit عند، ⁷ B omits المحمد. ⁸ A omits المحمد الم

معتبر ملحدم معمر حدنه مع حدنه مانم لمعدم مديعه، ولم احق ومحدي ما محدد ما المحدد ما المحدد ما المحدد ما المحدد الم ممهزم لحعدرديم. وبوله على بمقتهن مدم حزيم. ممجز Kara Kraz Ruzua Liga , ital arua? . Kijo jaal حعدلك. ودومه حتم ويعلم حديه دامه، ومزء حديد لحتم «هوني حتم وبخيره محملة بعد حتم معابل لمه rass osmio. oifu elmis oscio. Less seasing לשוא הגובי הובים בשל בשוא הובים לשוא ביושל حليمة عندة حليمة محمده محمده مع مدة عدم mfu . Lial o santo Loimes exam bal arisher . Kello مدم عدم مدهده معدهد معدد معدد معدد مدمام المعدد عدد المعدد مدمد مدمد المعدد الم russ oblian, at is instin oranem, end de cess. معلم المناع المن سجول مصنه سمع داجد حمعه لموسه دامدوراه وها . المعمد عبد المعمد مهده سربة لم المعتمد من معادل معدناء ما عد er, wit Hoin rais. send der nais. sees alaa, حتر معزل بزس مقحم صالحه حميم لتمعزي لىلان دنه. ەغزى دتر معزىل دىزىنى حم دتار حدمد وسريدور لعامدة سون والمحلور مر وسنتمان وألما مدايم علىصف. ممحة لحمعه وبنيع لحتم معزيل منعمة لصف والمرافل مل يحز سوزه. "معلم وسيامة الحيل معفز مهدونه جرد مامان مود علمان وسعم "حافز على المعدور المام الما

¹ B omits مَح. ² A معت ; C ستع. ³ A C omit رصم. ⁴ A مح. ⁶ B له نعت ; A سعت معت و العالم عن ألاء العا

ملهم لحميم ماعمة و حديم احداء العنه حديم مهمود من دسته عدم ممجز حدمه في مدد منحد معلم حم بهزام محقعه. وال لمل جحم ونبعم لمن عليه علي المنتها الله المنام عليه المنام عليها المنام المناسبة المناسب סגת הניא. סמת אשנם בשבא בפניבא. האול בשפושבא له حدي. وسائم لحمله عد ننزد لصفي «دلي سممر. هدوبزهم وزع احسل حتمام ليته مماهط هماما حسف. فِهُمَ حسب دَبِيزد المملك من عدله هم حتر عمولًا. الماده عمن مرقب معددهم المربعة من في المعلمة الماده حمر حتم عبة بد مصوب محنى لمل حديد ممحة ماهم لحمعه سعم دير معفر مر مه مندمه معدله سد وبعدم المعادم عدم المعادم على عدل عدل المعاني على عدلم الله وهه الحزيم بالعام الفائد عدله الماء محده مهم وهد المن ماهده العقل معدم من معدد من محدد المناح محدد المناح معدد المناح معدد المناح ا השבעורבה בשמה של השבעורבה. סשוא להשבעורבה. סשוא لعدله "دسه له, دو حدود ملحم لهزيم. معدم rear lelmis sefor la ci, anil. ordeisa ci, la, beersh remeds are tis. oer she ei, with لحددنه دير. حيفن حذير سفه دحمعه ١٠٥٠مهزي معدة وش مالم هوم لهن حتم لحديه من المام حتم عمونا حد حمعه. ممحزه لفر جم الحسام شفر علم حم شف وحده مر حده. ولي يبؤم شؤم لمن در در مده الم الم الم الم الم الم

¹ A موبه. ² A omits امكا. ³ B وسعدة الاو. ⁴ B مدى; C المعه المدى ⁵ A C المعه. ⁶ C بعد المعاد، ⁷ A المحمد; C مالماده المحمد، ⁸ C موبه. ⁸ C موبه. ¹⁸ C وتاماه. ¹⁸ C وتاماه. ¹⁸ C وتاماه. ¹⁸ C وتاماه. ¹⁹ C وتاماه. ¹⁹ C وتاماه.

ماسه لم ففيل موة دسمف. ممجة لمف حميم. داسة اسة حديم لخب اهناهم حاليه ويسلم حم بوزام وحقعام. נסמבם מגמ הביש במס מהבא השאלים משבעת בבניים. בג لعسم منزحسف. معجز حزب لحميه، عوفه حر حصه. معمدة من حسبه عدمه معنون حل معمون حل معمون عل مقتصف ممحزه لحزب. المحلك سد يحزم دسيكم لممحد لصلم دلسفي. ممجز مالمه لحوعم. محز لحتر عمزل דולוישם ב ליעדו, רשבוא המסוש מועבוססו. מאבן רמצא المحا علمة بمجز له مالهم، الممازنيمه محم حر 11 exem rapju. oleas apju 11 szierba olzimós ociumós. معله حل لهة حك ومعقده في معرف المن حديد المعام. كي مالمه غيزير لمعلم مزحم همحنه ملحك منه. مم حم تحدوله دوم سلمله. تحدولوت محمله دوسه مهم عليد. وحد حدمد حدامه حموصه. ممفوله مزحم ١٥مدلم حميده محتسه بع .وفها مهمة لمحدد محسله .وفهم لحمية ميعني وسلم على سدة مصفي ويعفي بهزيم مع فيتحيصف. صمعدة لحمال ولسحيم بحدي، صحبة هميد لىلىداز. قاهد فتزهيمني محدد حدين يعدمي ديموني لتوجونه. حلك تهمونهم حدونه تنطيع حصف. ولك نحوس ٣٠٠ خې المامه، جې عندمه المهنف، ١٠ المده عنوسه معده مما كين معني معني معنوك معمون معرة و المن المرام والمحدد المحدد المعرف المحرف الم

وحماف للمعمد وحصد حدوزم يعلم علمتعد ومفره دفي ه وستعفي علد منجد لحد مر المحدد من من عسوم عسم ملهسه. وحقيقة على معامة محاملة معالمة معالمة والمعامة و مهاز مر دلد دز مفدى معفحدزيف. ودشده يعمف دهاه حددنه مندحم عتم. حدمه الأمول الموالم الم حسم به محامل معمور کمور دل محمد مرابع لعتلام المهذوعي حلك سلستدي ويدوم يعفعه ويعوف urs. aft of apr cities oete oci voers. aste os لحم بلد. ممحزه دتر معزل لحميم. هم سر فلمس עשמרו . בישו זיארם . תבש שא המשור ל אולשורה הצותן ملهم محقه، حدفي. كم لهندفي مر دودلمدفي. ملم عصمه مر حميم. معلمه لنع لمؤنم على مدعم محمم ادبى. ويعمه حليمنى حجلقىم وديديم وخدور قوه لهم معمنون معجز علمه لحميد وحد بطور متراك ואולא הבפלעה. נפורם בפורה מביגה פולא פעבוא. صديم موزي دخ بهذا مدفي ممصور حدقهر المملح حج שובלשה בת באלין סערבין בבון כן כוג ישורל. مهمه لمه حبيح. معيديم، مدلسمهر. مبول حبيه حل محقص, مدم حدنه ممجن إحسن بدح عليم المملهم خر بخه. لم هفم لعني "تحديد لعمي دهولسمي مدحمصر ومعنى بالم والمحتف مستوني معاجد محمدة المحامد المحامد المحامد المحتف الم

¹ C عدى. ² A إنجيعى. ³ B ومهم؛ المحمد لمعكى; A C ومهم؛ ⁴ A من المحمد, with إب هأ on the margin. ⁵ C omits المحمد بع. ⁶ B C المحكا. ⁷ C وضع المحكا. ⁸ B omits ومعالجه».

معة حدة بني معلد در موديم. لح المدسّل سر يغم عليه في. مبح بف حدنحا شبخانده ويتحد حدنع خدم ملعنه جمجة لم حدنا لمحدده لسدد لم دعد لم دعم مصوفه لحهام. وبعلم حجمة فعمون العرض معم محكم. معفحدزنفي معلد در بمويم «هجمه بسانتهفي ممحزه لحتر معادل مدينه مرام بق مدام فيعلى مدام .لافه ٥٨حعه. محلم دمرة من براهم والمواسم الله المراجع المرا المالمة، ممافيعه حتر معنول وبزيجي المالمة حديثه ممل لم مرسم عل جعم احدم للممل المرام معذلل ممجة لحميم حدحه لمحلم بزيروس صلب محدحه لمحمر لم الضمعي در حولهم لهددة لهم وشعوله حسامه في. ישבספען אבעא אום. מאבברע ובצא לבדא הבצון הנומם. معجد حاملس مسلم حنه عدنها مدوع نجمه حمة به ماسح و بناهم لعم حر صده من حسله. معد فسعه عنف عامن علد الله المعلق المنافع منح محلم لصف. فبلك نمن الصفر المالة حديد المالة حديد العادية حمد مدي، وساءه معم حمر، وبوهار فيمر حصف. معده المفلم حجمة المعناء والمعناء والمائلا مععد، مقل معم معم معم مراته وعدم دةسحيم. بهم وبنعيبة سلمتمني وحرام محودك لمادك. ممجة مالمه لحميم. محة لحتر معذل من حمد صعم. المامع تخلع وبخلله عنجم والمامع عنجم المامع الأحمام الأمام المامع المامع

¹ A omits المجموعة على المجموعة المجمو

ممزي والمعنون والمعنون والمعنون المرابع المراب عحمه حديم يهنج لعفي. مدم حمصه مه للبه علميد. مماندمان دسلحه. مله مهم حدد حدمه بمهونحم حل عل حدم. محر عوم لعوم بمحلل عصم. مزير حذب عليمفي. سب الملك، ومساف معافى ولانداق معرف لحدمه دين خبى لئه لهسوز حشامهم وسام حبى مهمونعه محومه مدم المام معردة. وحدم حب حدثه المعنى معردة المام لحمعه. ممله تحزم أم وهم حمقيق الم شوم لنه ملك الم «هدمه عدم مقحم لدز هر هعزیه دلینه، مهدم هچفال مدادي حوارد الما حديد مقحم مصدر مهدونية. 10 محدة عدد محمد مصام عدد عدل عدل عدل مدل عدل مدل عدل مدل عدل ما مدل ما رجاء . معامع، مدندا رععاده رمارد، . بساء مزعا rear dismi sein. remis rubinis usacitis. och ei iser. onle ofrie chica conso er fru reco מארם . האולה האולה הביא ביוה מארם הוף משוא. ביות ביות بعوقه محدده وليه لم سلم 11 لحفم لممدلهم. حيلا وكتديم بمنه وسر حسسه مهم فعديم عيلم. وممافيعه حتر معزل لمل محديد مهروني. معزيد ملمن محدم حداعة محدد مسلم كسع ها مريعاء والمحدد والمرابعة בבהבוא מבבקות. מלא אמן למהא אובא הנבבום יינון وبقيم وحقيم. منهمه كوسم محسم ١٥ لحديثه. مهجزه لمفي

¹ B omits لمنين. 2 A معداره: B معداره. 3 A C معداره. 4 B المعدد 5 B المعند 5

لهُ, به علمه حتر معنا لخب موه. حبل بنوس بالمح خرنية علىصف. ممجة لصف حميه. حيلا وحسفف محسف حسنه. هم دلال لعني حنب والمعلق حسنه. ملع سو سغده دام . مزعد داه المحصد داه . بنه هام . محمد مقحم المحمدة المعادة المعادة المعاملة ا موهونه. شعه در موجعش معجزة حويه. حعد ص المودل من حصنه من مقدم. مع من حضم فرم عندم جمعدم لصف. معجد ملصم عده دحدت مغدله. مصم شاك مون شاك مد مد مد مد مد الماد ماد مدومة ممامت بنه ففي فلف مر سحه ، ممافيع سدة معينهم وحدد معادل من مروز من المراجع من المراجع من المراجع ال حلا سجة من محتم لحلا. تمجيعه حلا اسج سج محتصف عميم "حصنه دفةم. معلمه مس مدم لهة حمه وصعفسين. مزيد حذبه على محمد مخمد خند محمد محدثه مهمفنی دودهم فر مدته دندهم. مغیم حر هم لدودهم وهمونه سيزفه. معيفيليه عصوب محذيم عل حديم. «με πιδιδη ερευδη εισεά. οπφέο οιτείση κα σεση طبهة وهم حلا علمه مع عدم حلا وحمع بخدي شَهِم هم مل دورد. وعدم ملهم نخلم ١١ وهذم ووصوري. وسه مالمه حدمونه وحديد ومع عل مازعه وحدم احده.

مهله قد معذل حبونه وبالبحث لهام منابعة بالمام المام ال مهزنجه ملهد معجد ملهم من المعدن مستن و حصف نهزئم. محممدة سدة, معقسمف. ومحدده لحميم. هم المسطة مع وفع معدنه. محمد من المعالم المعاني الماني المان با مما حدمه .حصومه مهته حارته حستلبه حدباتة هله حر هام جديد وموحم. وخديم ، وحديد ومراه حمِهخة المن شوه له. محند م شوه حديه وحمي. הלבדם של בישה האול כם מבשב הלא לשושל של בניא מל בניא מל בניא المحمد مل سه احداد صعديه مماهد من من الم حديد مدر هذب ممجز. لحب المعدم ويدم مددم. بمانحية حلم مومزه وحمد هداء والحمد مداده مراده مراده مراده مراده المرادة ٨٥ ملفلىد مە معدد تسعم حستىم. ممجة مالمم لحميم حدر حر هقه وقد معن عدم حديد منيد من لحعمته. مسفه ممحلا عجب. ممحية حم زوسم مسلم المنه حجم ممصم عليمني. المراجين عجم بمعنه وعدى، وألم المرام الموادية على المعادد عن المعادد المع مجيع حديم محت حم خير معذلا. مساه حذب حسم مخلل حصف. مخبن مر نوسم مسلم دحم حمد معمر حليهف مهافنديه. مهازم هقيم حم عصميم «جهاهده er ceristo oly solo our sur sher סבובת האעולה בענה. מחלובים אב מנם בבצבן וכוא. مارات عليد ما معدد ملحوم الحوم المحدد والم عفد دارات الملحدين وحومه. حذر علم من محدد حدمه ويلم.

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¹ C معكمه . ² C بعداه . ³ C ابتيع . ⁴ C امعه ابه مامعه . ⁵ B الماء من بها . ⁶ C معمده الماء . ⁷ C بستع . ⁸ B omits ه . ⁹ C مهداء . ¹⁰ B omits مك .

لمل حجب حولا بهلانبدله. مصوب حدبه لمل حجه. محتده مة من لمن مديد من من حديد من من مديده הארשה בשודה בסמהות. סבה עוד ולבדה הלבם. וצו סבעה للمتم على يتد لمهزم مؤون عمير. ممير حديم ليلام ويحوه حعفوسه مهزحه حدونه. مهزحه والحمه وحتيه. وهود لحتر سمزل وبعلان هر حتم صنى محوله حميد لمصرف. العد معتبرهم. معجز لم مصوري على مزح على وحدم موه ميح، مدلح، ممجز حويم لحتر لهر. وحزب هفو لعفي ووسلمل بعديه مالمؤمده حر مملم وعدده خمامه ممامؤلله حضه معدم المله ملقم لحقير. معلم حديم للمنه احتمام تلة المن محمد المتام المنام المنام المدام المرام ال همه، حلمه المر مهوم مقحم مهله حر احدم مدهدهم. दा स्टब्स् वस्तेम्म कि अक्ति. हाम्ब्रु रेवर हरस्य. वदा سيله حر لموزم مححم المتالم الموتم مستدر دهم حسر هوقه الله المعدم المعمور مام معدس قدر معنالا المعمور معنالا المعمور لحسة حدثه فحم ابهُم ومنهدته ديسه هَمِم علا محدّهر. ٥٨ ميله حديد. وحفيهم شوم معقهر حصورة من مديد مالم شوم حلاي . معلم عد موق المعدد ١٠ معد ماما موق حنى فعد معربة حميد المن حن المعال السحوس، را ضيالماء محامر ما بالمعدد مدامل الما مديده هم حدم منظمد له. هه دم لم بحد مصعب لحدم.

¹ B omits محمد ; C has محمد المحمد المحمد و المحمد المحمد و المحمد المحمد و المحمد المحمد و المحمد

ورني المحديد مله حديد مله مهمدوه ودر مدم المجامع لم حدن معمل حديد منه المحامد منه المحامد منه المحامد منه المحامد المح حل حجه ممجة لصفي. هنه دحم ددمامه معزدم دول يخم. ممجة ملمه لحميه. محة لقد معذل. منقع نم معدية ومعاهد معانية المعانية ا معندی برحقطی دحصد حکمناملی محدوم لر محددی. ouam star thous reservices. Oracia. نجسف ،لم منجمعه محمدهم محمدهم المر مفاد حعة معمد بالمعرب المقلم المقلم المعرب هدده له ولحه مدهمهم. له هديد صحفظه. لمن معدله . بغة لعدم معدل غف . معدد تكم لمكاف الله ملاية بالمرابعة بعصة ملاية بالماء المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة "عحجب، بم حجةهم, مبرحشاه، معد سه قبر مهنك ومعلم سفي معلم معنفه معنف معرف المعرف مومر ١٠حد لم مالمه وماد مدنجي حول ومديم مسوم له مديم ١١ صوبه حديه معجد لصف عصورة حلمه فنداء مهد عهم . فعتدم معتدم حتمده ۱۲ مدیم کا ۱۷ لمله. العب حسف على معجة لحديد. هدي علمه معنط. شه جمعم حر حرني. قدم لمع حددسات مفيرده قد معذل 16 علمهر دحسه. معجز علمه لحمع 17 سفاه

व्यवीक व्य तिल् केर स्वेच्या स्वेच्या केर व्यव व्यवस्थ حتم معدم المقلم. مستحمضة منزسة الهنية معومه المنز. ٥٥٨عف منخون دومعم بوزيسه بدروده في حجزه شهه نبعه منحفزه ستعهد فضيه ممحم حرم لممحل حميم. معمه الشوره حدوده في جزي وحليق دولي وعيله وسيعر معرب معن مقوه لهم المحل المرابع المعرب المعر لفزدسه. ممرك لموديم خفزيه معزف ماء "معد لحدجز هج حر حبعهه من مريد دورية من الما والما المادية الماد ومقام حل محمد من مهم محديد على حق ومحدد المعلى على حقد المحدد المعامد الا عبد حبة ملتم للهزم المنام عند مدد عحقسن معجزه لهم عدهم لحمله معد سه حتر asil berein too. if a l east one io. rfe read شَبِه لم حصوني. حد هخص شِفِم لسحه. ملح ديفهم لهيم מברלא באואה משרב בבא מוא בן בפוא. מאכן למשא معصرت مربيده. مربيع حفيل مريم فيبغ مه. مدومها المنالفة م سعمده معمده معمده مرابع دلله ينبن قدهدف. ممجز ماسم لحمعه المونه من אנה מחשום אנה מנבט שבא עביא בן ביו ast.L. ouseros és ionos. outoire espes elubrom. لهلا، وحدده مه دفيد منح حذبه المملفذد حدمه دلسفةه مع معنى برهت معم المسلم المام المعقل الموني. معنى المراكب المر معمده حنب عممتد محمد حدمت حلقهر

[II. 2.]

н

علم القم كدةم. معد علم لحمانم صقحات مصد سماسة من عصب مسحد نقع حصيته. معمد المسلم عهديم فلانه موعيه مادعدهم مالمام عتب مر معدم به به به المحافظ المحاد المعلم المحادث ال احانات المانع به بعن في عدمه معامده دسمعتسف. محد البعد حصم مع معرام عل أونة، ويصعمف ملم صعمه. نده وزعف دمانصف لجموعه من لحدومه، ممجز حجه لحمع لحمل حدمها محمد من الم معلفد حدم والم الحربة ملك المرابطة ما معربة المربطة ا حبت معنا معتمله عباده عباده عباده معنا معنا محديد. ممجز حزب لحدميد. مزيع سولزي وحسر ليحم. الادمة حب معن المه المله المله المحترف محبه لبعد معناه معنا معنا معدنه والمعالمة المعالمة ال ده محف و معناه می و معناه می المعناه معناه م حمانهای به معمد معدده معمده معدده معمده معدده لتوحفه معموسيمه حرةب محبة تحميدة تحميد التدر عوزل الدندسه معده سهري صدر بندسه حدمته مدر سوزيل مفلحه قبر سوزيل دمددونه الملهم مقحير مهماه ليهمه وهما والمرافع المرافع ا المرحم معانحه مر حتم في ممانحه ملهني منه على معنه معدوه منه معلى، معلى مالم مالم مالم معنه مدح بالمه ومسد مسعه دبنوسه بخدنه حسم معدس حتب ممهنیله. مهم باله من حنب محمنه مدنت.

¹ A كك. ² A C معين. ³ B لمعن. ⁴ A C منحنه. ⁵ A المعنى كناً. ⁵ A كك. ⁷ A C مياناً. ⁵ C omits from ميعاه to لمعنى. ⁶ C معنه.

הבפבדה. הבה באה יהלמה הנבלבל בפבדה הבקום. ההבי ملها، هده محمد معمد من بعد من المعلم هند عنمه. حدهنه صنوب صنعه على المحنه المحنه لحماهه ويحدنه لحمة عدوهر. وي معمق احفام ححسه. ىعەنەھ چە مىكىدە دۇزىد «لەھە، مىلايلاز سىزىم حدىس لممحك بمازحها به ماساء مدهموسم طهاب حتم معزل دحدة در عجعه. ويزهمي وحده على معقولهم ودلاتمني .त्यांतका रहेत दंधे त्या त्या त्या त्यांता रहेत "مسلم ميونيد حيف. ولم يعبدلل حيف محمله مسحبدات. ممحدة حدمة معهزة لحتر معذل هلم علهم معمده حذبه دلم بعمه حر دانهن عدده لهونه المحذبه ىدة عل حرة على لححمه دوجة من مسام لدحم عل المعنقة ملى معنده لحنبدليم وبعدل لدلمتهني. وحو هوم علیه دلله. فیل حذبه حمدته المهاته. حم حمدته موزعني مناهد عل موزهس محمح للمسترس. مندز وزعني له حدمه معمون معمون العن العمم حدم المرابع عدم المرابع ماله هلفسه لحذب به جهدنهاف. معده المستعف ەنجة شلىمى حصمى. ەنجة شاكى مىلاك كىلىم كىلىدى مىلادا. لحقم هر الصناهی هر وسلام وهمه محمد د مسونا منه محتمعاه محمحهم محمهم مطيقه محتمع منبله منف. ١٥مهد من حدثه حدثهم حديثه «ا وهمات، معمله حتر معذل مي زحمهبه لشجهه

¹ C ρίχος Ιποας Ιλαν Ιολί. 2 A omits Ιτα. 3 C αλιαλ. 6 B Ιταίο. 6 B Ιτα. 7 B ρίχος. 8 A και. 6 B C σπο. 10 A γαριμο. 11 A γαριμο. 12 B αποιο. 13 A B omit this word.

صنه در مباوی دمیموه مراسه دمونده حدور حلیده المه لمهدم. هنه عجم لعلم. مهنه دودند لدزدتم. محجز ملعه الدمعاء ال محن الفريق ولحد المحنون الماد ا مسحة حميد مناه بين من مناه مناه معند حفيد فذعف الحلل، معجد ملعم لحميد مه الأنام عددهم لفاعف. ملعسم معان سعة مدهدي بخلا من عمر مستنفي ويخلل عمر وزعفي ويغدن لحتر مسزل وساسوس مام كيفيه لحم ووزعني ممصحفة الموسول حمزيم وحرزم. ممهم لعجر دتر معند حر حرزم. مديمي معاء مناهده مدوعه مجنده معامره سام مدادم مداريه مخبعة من مرسمة و المنتب والمن عتب مرسمة و المناه عند منهم المناه حميم مد بندنه ملمه لحماني. ممجد ملمه لحميم. م سعه هنعف مقامه عدب سولمنه ملع مدعم dus, onto east drais lob eizas otros. Lub لسهلانه وحميم فهوم المساء وحدوه نبزت حرام محمله محلد سمِلنه وحمِيم لسمِلة بصف وستعم. ممهفع لحم معند معند المعدد معدد معدد مانة حدم عفد ىماقى. مەسىمە، عوسلە كىك لەكى، ھەسىمە، جغومە بيموزد حليمني فليلهم وغللوهم وملحه وصماء حزود العلام المعاملة الشمالية المتعالم स्यावेत हाव्हेंयत. उत्तर्यक्त. स्त्रावेक हत्यंत्त. विस्थावेत. دنهامه ومحيه المعتصدية سناه وستفدي حصناهم الاصالات

¹ B omits رعام هراً; C رعام سابد. 2 A omits محدد 3 B C سمراً هم بعد. 4 C محدد 5 B محراً. 4 A omits this word. 7 B C المعدد 5 C محدد بعد بعد المعدد عدد المعدد عدد المعدد عدد المعدد الم

يدهم دوتر معذل لمه مالهم. حر هديمه عوددم دحرة. معجد مالمه مينولوسف. محمد لدنومة ودله محتمله. المعنوم ماسعيم محمد أفيد المعامد المن المان الما مانزدف ححظه علماني. ودسم من مانس مم بخم مقوم حميم حتب منهزف سحمه، حمحزم محدم. "مال هه همته عصر حددنه للمنه دسفند لمونه دملهم סאלעו, למי לעלא העולא העולא העולא העולא בען בו למים בעם مريما مرسم مراهم مدونة تعامل المراهم مرية المراهم الم فدحوزهم مسع ما معنى معنى معنى معنى معنى مغد. هسیمه ملعه جموله دسای اهمزسه و یه هسی مهجد له حومه حميدة مه مدر مه حدر معدد له لم المفود لمن مديد من مدوده من مدوده من مدين من مدين ما المادية יששבתו משלת שלים האבולים משלת תול תות המשל שלי ٨ المعه المحمد ونبعر حميم محقهر حيل السيد السور حمد مخنم به منقم دود جلا ملصه عم حمومه، مهليد مم وسلمه معدد له حديد سنبه عمدوه وحدم وحدر ومل كداهية عفده. مسلماه بمحدة من حر حرتم. المنهم من مر فه مرحد المراجع المراجع المحادم منعة من ممجة حميد بخر مدد حدد مال لمه وزعفي. معوم لدحية معذل مع معرني مخذ لم ملمه. محد مسمم عجب ممجة حميد مدنع لحدنه معد ممحد عحمه وحذبك والمن عبد المن عبد المن عبد المن عبد المن عبد المن المناه الم

¹ A B omit this word. A omits معرفاً. B C omit وهمان به المعالم المعا

حل به زيروه, مل حته دسني. ميل حدم مدم حنه. ممجة له ماهم. حجه الهر سه دسعم. ممزنجيم. الحل دسم لمنه مسمزه حص حتر معذل مدهم مفي محجد حميه محمد اله حذب، وهجم لسم وسعم لسم ملهف حدّ بعة لـ «ححددنه. مسنني شوه حمه محملهمي شوه. محر داه ودساه ملصف حتر معند مهله حر عفحدونف oche ex abers. "och destre reclares. "oralam, لسهلهم ححصف. حلا مددم وحد فلقلام محصلقمه. ofrem entire they is a correin easing anala ماه علم مهم حدم ماميله احنى معسام وسوسه لسهلنه حبحب ملهوراه لنمعد يحين وجديد مهد هد سملنه هوم حصده ده حذم لحين حح احني محنح. حدهه دهجم ليهزأو وهم موهو عمله معفد دزه. شه وهر معند معند معند بالمرابع معند بالمرابع هذه نه المركب من المركب من المعوم المعنى المن المركب المرك ١٠سعة لصفي منعك لـة عمصر وحني. منصوبه حبر حبعومه. حبيا منها منه حديها مهوه مخلمها منها معمقة مرحمها معليفهم « محركها حصم موه مهمية معلمه المرابعة الم الله المناسب عبد المعالم المناسب المن ملحرة. وحموفغه ملصم حوزير. وحعده سحعم مهةمم لحملته دهبعه. مهالد عفعدنف صحرني. محد همه حميم حة المحديم عتم. بخلا حجم مالمه حل لمهة صدر معلفة

¹ A C omit محمود المحمد المحم

معمعهم مريخ من معنية محدم لعني مصدم هوه ares cel solo sala elses luglis, cara erità الله حلونه وحومد حوحه وملخونيل ودن وحن ور בבבון. אשל שפא עבוא עד הבאין ישטא פודים פדע אלשאי. معده نوافي. مصعد در زخم فهم خدم درونه معدم beight order that exercises where oca أخب مقوم خدم لعبده المعدمة مدد نقدة الدامة لحميعه. مهجز مهزف لحميعه. حفل حزر هد سمِلزيم معفم لتيم. محد دنه حجع على بهففه دان بماحد حلمه لسملانه ونفع مر عدمه بعده الموحد حمعه. معمله حديد مصد مصم معده مديد لرديم وخلا عده ماهم دلوز سد. وود مجز له ودعد سولزم באובא ימבנים, בשפא לעוא וכא. מאבי ביוא שבנים, סנשבש בשבים הקלוא איש הבפהכה ששום הקלוא تنِعَد لم ملعه المهزنه ملعوزميه ويمم للارحوزله. ەدە سۆنى لىسنىل در عمددى ددرةك. موره موم المسك حصرة و حزهره الملهم سك. وحم مجز حزب لحميد محلد لسمية فه دهفهد سنعام وحبة محدة حسبة لبحه وهفو لمروزهم ولعولهم ومعه وهونه حلحم ولحمر אים שנים הלים הלים האום השם השם השם השם השם المعلقة ١٠٥٠ حسم لعمد بهانه وزره حته مفاده. مصدم معلل مالمه عل دتر معذل سهقمه لحدد مولصف.

¹ A omits Jos. 2 B omits Jos. 3 A مالت. 4 C ممك يعها. 5 A معمد المعمودي: C omits these words. 6 A B معمد 7 C منهم 8 B C المعمودية بها. 6 B Joseph المعامدية المعامدية

حل حديد السهلة المهم المسلمة المهلة منعم المسلمة المهم المسلمة المهم المسلمة المسلمة

ل « عل عنوب دسم لنه دحمع.

"ود بغوه אומ هسه هم وزرهه، هم النالا شوه المراه هم المراه المراه المروده ولا المروده المراه المروده ولا المروده المراه المروده المراه المروده المرود المرود المرود المراه المراه

حدية هذمني حدهم ديمه دز مرديم عير. ودسد مر مه بديم بيم لهوفهم حرنه. دينه شوه عم يحدنه مفوناته. محكيد هوم علمهر. مسلمه شمم سد حر خددةه، والمعرف والمعرب المعرب والمعرب المعرب المعرب والمعرب و حص بإندوله مطله لحرنه ملحنه حسله. محلة ممتخله سلم للهزم الحر حدة عد منهم شوه حد ستدلم المهند المهند الحدثه مناف الحديم كوناف عم ستريم. ووسمور سد مسف وهم لمهم معاجة له. ولحم لحمللم خمم مدة. عرغي محاءء، معومه ليءه مدارسا ماخهم مللهم مهر فذعف مسطلبهم. معذم لحدم. معاد عل جدَّم المماه هما هجر. ممله هَةِ, ولم لغمهمل حديث عدد قير. بهماني هَةٍ. لَجِنَهُ فَ، مَجَعَقَمِ هَةِ، لَكِنهُ مَهُدِهُمِ. مَهُمُ تَهُمُهُ وَحَمَلُهُمُ هزانه من معر حمد معر همي، المدر مهد معمد لعنقس محد يزاتم لمه محمقس مجة لعمر ممحر عيد مرفية معرف المن والمعنى معادم من المرابع المرا معمر عد لتنه. معجد لصر. ولحد "مرة المناه الم ميل ١٠ مغمنس، لحم. وما المام eps terba rizard 12 lada 11 ruem. oime الم لم فن معدم معدم معرف من المعرب ال لحمله. وهد السولة ، وحميه وهف وحر خبي. وحد

ند شبخه لعدم بفوذله. هد حدم فهوه صحراب مدل هزعني حديهي. معم عليهن بمعنه، امعدد من حسب مربع دلسه مهافد شمه حسف ٨٨٠ حميم حة حجزم حة مُشلِ حة له. لم. بم حة دة عمام «مملله عتم مسموص، شمِه. مع مملع المحامر. محدور مع عصم علم ممالة لحمعه. مدة ممالة حمد ومِد وزعف وحلم وزوحف لنلوده وقد معول مدوره. محدوعه دم عصة شومه حسوه، معلمة, فيليل مناهاه. محرة عن مقوم له عدميهم ددنه هدمني المعددة المحمدة والمراجعة المحدور والمراجعة المحددة ال طقهم. حديق محم وحديث محفودهم مخفودهم. ه معدل لللك حنه. محمولية معدلات لبحميه حل أذفقه الله الله المنام، المنام، المنام، المنام المنام المنام المنام المنام، "[فده دم حر نوسم]. دهست حديم صوفه دلليه. مماه عدمة دنه وزعم محدة مسام درهام. ممتنم مجزه हांहें हरकार स्मिवं के के ति. व्यात विस्कृति विस्कृति हाक्यमार्थे. محدية وعدنهمه حر قدر حدوده ملهمه للله هده. معفله و وخنوه له لدني وحمل مدنوسهم حديمه مهمل محمد ومعمل المعاد معود لله معند مهماند

¹ Copaso. Bomits hao. Bhao. A pross hop sol.

⁵ A B omit محمد ⁶ B C معدد ⁷ C معدد ⁸ B C omit this word.

⁹ B C omit the words in brackets. ¹⁹ A C os.

معلامه المعمود على المعمود على المعمود محلور المعمود محلور معمود المعمود المع مغيم منفي ححله، احبقه مةهم «اضهم. لسزهم عملا لصفي. مسه, بعيم لمسقمر. منجة منطر ليحقف محموم, ەلىلىنى خۇدەلەت ، دەنى ھەرە ، دىدىنى خىدىم مىلىد بوغى. وبيهه وحدة دمانح وحرفه محمله والمراهب عبر. فرور ومراهم האביה השלא אביו המשטה וובא למלה באולה نبحت من عدمه مهلهم عسر في به به بهجن ملمه كمحنهم . صوره له عمده وحديث وصوقحته ماد राखक रू रूनंन. क्या न्यकंट चरूनंन क्ष्मर राजेवंटा रिक محقوص، الممادله مدزوه، على يتد مدقوه، دمازم دلة حديد محفرة المرابع المراب مند هَوَم الم لمعهد. ١٥منده لقدر معندل حدولسه لمحبح المناعم حمده احدم ممالية حديم حصروبي محلل בשלא הלפבים וו משבעלא הלפביא משפ באוניםא הלביבה لموديم حدر بموزيم حددة والمعمدة مداريم حدد المعمدة مدريموزيم عددة المعمدة الم eten ses en elipho oesen leopon es esta centen مستنع مل بخصمه والتحميد المسلم بعدم معدم المام हिन्द्रमानिक ट्यांस्कित हिन एकंव क्या हिन्द्रमा हिन्द्रमा « حدمه حدمه

تىس. ەھر حەن حھنى ەەلە تىس دھلى محفد لەھ سەھە، سەنجنى مەھە ھى سەھەر. حمهنى دىنتى لىحدتىسى. ەدد ھىلى سەھەم سەلە ھەن لىحفەم ھىلى دىنتى خىسىم سەسەم سەلەر

حد 🔅 حل مهمد.

حم المحملاء ليحمف حدمة, وحم ليم. صوب المحملاء الم موهد ودسحين وزنيع شبه ليوهد مامنة بحر علمن حيقس. «ملحدوه و المراجع معدد لم منافع والمحدود المعدد ال حم مسقمر. مسلم سلقت مة لمن اقس معيكنية هسكمهم مالخه حلحهذ خفظم علمهر. واحتوهر لحدثته. وحدّمته موحلهمر لحهزم. وإخدوه, لعفلبغز زد دسته. وهفلدوز معلم دمده endo ozeroon. oezh zirupho roubho reofrei onkoai مهديد احدية مهنة مأتلم عين. ودد مناحد بُد عَقِي ەزد سەۋىخە دىيە الله. ەفعى لىمنى مەھە سلحىشنى. ويعفِق حلمه لحديم. وحمة لهةم عنى دكع موهد حسجميم. سه هذعف حلعه تجمعهم سلخه لهزم حسد للعه. KLOŽIO KLOŽIKO KEŽU OUZEK KLO .x deko ulidoko الحفِعنه لسلحقه. صدب عضد سد حم ضلف بملايمة حده. ١٠٥٥ لوزعني. موغغ موهو ١٠ سلخه دوزعني. معدلده هذعف عل حبن، مذيع معهد الممذع عدمنه معدد عس دستناهم. وبلغ لعدد عسم مدويم. ودم سفية لسحم لدحمه محمدد. بندز محمد حدة، لحرزم بلحجز حدوزم.

¹ A B كِدَارُه. 2 A عصوب من بكارًا. 3 C مامعه الله من . 4 C كلمه . 5 C لهمه . 5 C لهمه . 7 C omits this word. 4 B بمعه . 4 C من مارمه دبرم ; B مرمه . 10 B مرمه . 11 A معه من , the a in red.

rous ento ext on the lens thut is on marking حدصه، مدن لماسه بدنه، معلمه دم ملمن لموسعه «اعتقوله «الحصية، محلكة المنافع المنافع الموهمة المنافع المنافع المنافعة ا وملكمة وبفعوه لزحمه وحيفم معليه وفزفم مسله الماسم وعل زع محلفه، حمل للسوف وبملصه حلفه حولة הבוא. הכן الحيلمان האהמ. הסבאה האולעו, בים עוסא. "Loems repar cones thus is the trans لموهمه ومددسه ومعمه دبغه حسم حفيد محنس لحدسه ممرل لمل لم مزحم مسهف بهده. معلم مدهمه، زحمه الم المناس مادحها عتم. وبعد لهة له مرابع ويته و بعد المام وازلعه المحمدة عدة. ولنوسل ولخِلصُ محمَّف ححمه. وزسحت لنوسل بلد حر لنه. حيل تأسل احفاظه الشمط مععنة شمط حسوف مله ولمحر شق حسنن ممهيلة لم حم لب عله دير. زوديل وحمافهم زخم אלמא. מאל שמא לעבסבר במים וכנא למכנאת מאורב שנת. معجنفي وحمونيم حعمدين مله والمرابع ومعمورة هود مخرجي المورد فرند هدنه واحفل المراجع من محمد من معدد فراد معدد فراد معدد فراد معدد فراد معدد المراجع المر جددته. وحر زسل لهزم قس موه المفهدلم. ودسميم יברס .האב בין משם אלין בען. 13 משם הין באה האבים 12 لاعدة سلمة محم حلمه لاقم الحتم. ويدالم ويولم حننجنه. ودنهم سهم وعدف وبله. ودله حصوب علم صوب محفد لمه مسعد دسه مسعد مف مفد مهم

¹ A Jo; C avo. 8 B Joho. 8 A omits this word. 6 B color. 7 C omega. 8 B Josept. 8 B Josept. 10 B C loo Jisaa Jisaat. 11 C omits the words in this clause. 12 C Jisaat. 13 B Josept. 14 B C omit 25.

مت حللضم محمد معاجد لف منهد. عب وحديث متهدر المراد صر علته خلله. لمقه مملمه عمله حنقه كم يفدل. محمام له عبد ماعمد عفد مل معلم باسعه حصقهه معصمه الله والمام المحمور المام والمام المام ال مهلم عحصتصف. كرلبق المستعد ميلكة عفسه. مهذفة بنجان معد مهر مهر معدن معدن مهر معد بنون بازید معلمه عمر ممزيحه علمف محده مرزه يحد ونسم. orio cein el isemòs los secos comos es nicos عديم ممحقم معديم ليلقي. وليه بمخة حلم. حيلا مسره ميعنبل حسفاهم. وحم شحهم حالمه حاجه. ونهد له عدمه دتم مهله دتر. ماله معمده دعمة وعميت حر دتمه تهمفد حطف مزحم المهلم عجمتمر محجم مزيعهم. ملك يخلم. ممله فين دلاهة، مملك بمانير وسم ممد هم دون سعنه محادم معند محمد دند، هم دون المعالم دند، المعالم المعالم

es * 1 L coïcha mana.

محمفد دغ عديم معدد غيم المناهم, هما حة بغده ميم ده بغده ميم معدد عيم الحية دهي المناهم مناهم والمناهم ما معدد عيم المناهم والمناهم والمن

ا فه اح هَمِه هم ملهفي قدر هديسه. همان هَمِه عله هم محفدم جعه، مصوب ممحه «محتق»، مختله شوه مغم، حمله علم المعالم المعال مسهره عديد مملك المراعة الماد معرف الماد معرف الماد ا دختر مقوه عدّنه. ممامته ۴ تحرم مّة، حله مختم مومه بختر ملك معرف منافعة ەدجەه مىغى. مىلىخەم مەلۇبلە دىنەدە. مەلەبلەلە سىنەدر تهسمه. وحد چه حبلاً عربه مسند معجد له. دونه مالشه سابل حر عحب. معفل حدة عدمه مهممدل منف. ممه فِلله من حلسفة، بمسمح، محة جه حجلا. علم مسزيم ممحز له. عليت مهفِله في المالم حيق. منفله عل مند مالغهم . عبد عليه معلقاء . فيد ه معدد مالغر همىفىلى. مىمەنلەنى دەقىمە دىمىلى. مىجلىك لىلىك محسمه. مماله على 10 مور من من المرابع والمرابع المرابع المرا مهد نعمه. منجل عل منحم معجد ممجد عنهل يعمد حر دنهن بهدر وحنهل مهوفي حنم نقد محنه بعد. سمع عصم وحذبي مدني ملم بله سلم منهد مام بدو عل مالهم. محسم، معلم عد عدب مام حديد م عمية ١٤ تركم محدحه لحبيسه. وبعد لم سهد ور الحوارية وهور منهور الشواع علم المحترب الم منهومه مو حدمه لصعب حنبحم منه دهمسحبهم.

² A omits -apa. ¹ C omits oo. • C کحم ع د ته و ۱ م ا ه در الما ومديما 6 °C مداملاً * A omits دَوْمَ مِحْجَ ; C موم مِحْجَة. ⁷ B . (00) B C omit صاً. ⁹ A B omit حکسه وی. ¹⁰ A C رصا بعره لصر العن العن omit wears; Chillo bi hysello. 11 C 0,00 to 15. 19 B C | Bas سرها سوا ¹³ C ¹⁴ C omits Joo. In B it is written, but is erased ٠٥٥٠٠٠٠٠٠٠٠٠٠٠ with red ink.

الحديدة، ودز حكم علي مهوهر شوم مدوهم در مهلار له مسعم دز حملاته. مهازه صمحه المحسم. له الدزه ولعلمة علية و صاهد وحد وعدم مراهم المحدوم الخصمه «كمسم لحددسي لدودم وزيده عيزه ليدسي وزيرابيم حنه حني. مه بخیلحیه معنیک. محمه حمه دهنی معدن محدنهم لمعلفنه حزه مهم حدام دهوة عدم. مدد صوم مسعم حة مادحم عتم. سلم ملاحة واحدمهم eese stacion Lain aida. oneió liena cid באפאגל אומיא לאישיתם יבו מוש. סמנה אבומק בו الحكم وعديم وسحد عتبر مماهله مير عل يتد هزم منطله ححدده بخدوهم درم حون مرهني مدد صوم لمسعسم علم علم محمله له دنت الاحتجام حمد محمد محمد محمد احدة بمخفينية منحدل ممل المخدام الحلم المنفية بمؤخفا adain mon. oceus esta osta rea Lucana nocinio nimi. "ozab nole Lizanıl. ojzanıl nole Liu. ojiu ممراد لنفخد ديومه مبغد ٠

حه 🗴 حل نعیفنی جمبفد.

عند B omits محدوده الأور B " . . حدوده الأور B " . . حدوده الأور B . . حدوده الأور B . . . حدوده الأور B . . .

⁵ C معصده وستم المحه. • C مها with I above على و C مهانه وستم.

⁸ A omits the next two clauses; C مهمه ⁹ A C معمد، ¹⁰ B C معمد، ¹⁰ B C معمد،

ده د حل بمدنهمر.

من الله المحمد المحافظ الفيام القيار الله المحمد الماد والماد و

¹ B المحمد المح

ده ب حل حد حددله معوله لقدم.

د. مهله مزحه صقحه وهله. مهنعه قد نفد. عمر وسع ودهه المهزودية وقسيمن حصيدة. ممه فجلمه حم سدتم مجنه. مدلعه مدنه ماعكم لم محدده والمعدد والمعدد المرابعة لمود المحالم الموديم الموحد لم حر محقر ماديم. مغذمه لجحسنه لِدِيم ملحصيه. حدمه بسلاخل هد مر مراحه. معديهم ماتك بنهم سعد معمل معدنهم بدعهم rates that when some sur and that the عمديهف معدمة حجلهف. وسع حليهف حجنسجيمه حلل معلحه محمنها شوه. حملها محلها منع منه منه منه معنون معرفه منهم درفه وسحمحهم ورسية عن وجنف وهورم والمرافي المار وعاجزة ٨١هـ، ١٨٥ سفه وبفيل هجر لقبه. ١٥هـ ١١٥٥ هم محمد لفر. مه ىحدد دنىك دىلم وددهمها. وعل مدفتك دالملمولك عديدهم احدام. معد جونف خليم شوه بعيض حضه عولسك العدم معدل مه المدام العسم مهزم العدم مهزم العسم.

¹ A | المدالم . ² B المدال المدا

مماد لعلد. هدم معتقص مندحصم معافر ممنوح عتم. مولد دز حمه معلمهم عتم محادد لمنحف محم وعيقه حبتا ملافهم معد عتم. محتقده ومانحة معلقه ملاعة لعصم مهةم. حجم الصحب سد لعدا مماهم شبك موهم حديمة مصافحه المسافعة ما مرومة من موهمة عمزيما عامر بتع بمانهم بملامه محرص نع فعنمه [.حدومه مدى نع كونهم ،سق عدم مهلمه محرى ، صفيد، حمد مهلهم عبر ممالة لسفة. معمه وعيقه، احمام مهلهم عبر. وحية حلاه وهُزِفِ مروه حسته لعلادته ولالنقم. وسفر دة العصير ملعد عيم مملع للهوس همه وعيقس محدة مهزمين فاخذ مسقحه دسة بنوني بنوهم حملحه. معلمه مماحه منجوسه معبناته. محمده لعمدة ما ما معنه مناعله معنه مناعله مناعم. معميده عليهفي لعولم القالم بمله حملته. محلمة Loers rious. odin ci esca su sola luciac. هدی ۱۰م معتقص, ۱۰۵ محمد عدم، ۱۰م محمد هدا وحدجه للمويم لهذم بملقتم محتملم ممادحم ملاتلم عيم. ومر للمويم المعدم لحمليه بمحنهم ملو ملحبهم وسبح عدفها. وبؤون هر عوم وحوصه المحافي المحافي ەللەتكە مەللەجىيىتى تىنى مەجمە كەن كىنى مەنكى. مناء موبدخاله بديعة من مهد بديم معاسقة سمعديم وعدة مه وعدة من المستون المستون المراد المرا

¹ B C error. 2 B C .line (0000) lo? argon? .loo wook!, and they omit the words in brackets. In C, on the margin, a later hand has written with a lead pencil happer of argon as a gloss on hapi?. 3 B C exhalo exhausted. 4 B exhausted. 6 B error. 6 A hiso. 7 B Mr. 8 exhausted. 9 A C omit et?. 10 B exhausted. 11 B C hope. 12 C omits happen.

امورت مهمهدفته شهر قدر حصف مهدته ببنه. محتم لفل قدر سع هرف خدر حه سعدهه عتدم. كترة فهم وهديم حميم حميم وهرف وهديم كترك. كترة فهم وهديم حميم وهرف وهديم كترك. كترة فهم وهديم حميم وهرف وهديم وهرف وهديم وهرف وهديم وهرف وهديم وهرف وهديم وهرف وهديم وهرف وهرون وهرف وهرف وهرون وهرون

مع المعلم عدد عدد المعلم عدد المعلم ملك المعلم الم

عمر دن همه عتب مه الد المن وحن بله بله باله على ده الله المحمد عتب المحمد عتب الممن وحدة المحمد عتب المحلم ملاحم عتب مه المهم مهدد عتب مه المهم مهدد عتب مه المهم مهدد عتب مه المهم عتب معلم حن همه مهاله عتب مهاله حدد حمله مهاله عتب مهاله عتب مهاله حدد حدد محمد المحمد عتب مهاله عتب محدد عتب مهاله عتب مهاله عتب محدد عتب مهاله عتب محدد عتب

¹ B C منده. 2 A B omit ois. 3 A منده المعناه المعناه

الهندة. هذه, وحدم صعم محوصه لصورهم علمه قدر نميل الهندة. قدر سح. حجم وسح الملم وعلم عدّد. لعز معم علقلات ومعودقها، وعمد دهده عمقها، والاعتمام والاعتمادة معفل ومنه محته معدم ومعدم ومعند عدمه ومعند مرزه معفحدزيني. وقد حفدز. عدم مسمله. محسف هررة عدة معدة معدة عدة معلمة حدة المسته. وحد موع مهلد بحزفه. فه دهوم حلم مدحم chi ilann. pagh is whaha cel. ogo cua onely حض معم حبه لصلم حدمته معم حاة عملي لقعه. تهذه هيور قور مَهُ وَمُهُ مُهُ مُهُ وَ مُهُ مُونِ مَهُ وَ مُحِمِ وَ مُؤْمِ وَ مُونِ مُورِ مَهُ وَ مُورِ مُ ملسففي بهزم المناحل المناحل منه المرام علام المناسبة مهجله مدنعه معدا بنع غديه معنا ماعانهم حمفعه. وحم مازع في ويع ممفونه. وحديث ليبيهم ملاسخة مذبحه. دير بقر ماديل منهم محيد يبز. دخلف حة بعدة غير مدحكمة حر حط مهمل كهمون. محر حلمة خلفه بينهم حة خلفه تحيف لسمة ممذف عل عحده. مهند مكلد دير بقر بيلنه ومنهم دير بقر نع حدي مجامح ٨٥٠ للفهرم وحده لفة، ١٠ ونابحبم وحده لمديم. فالإصصح وحدمه الخالات ولتعلقسنج والغلافوسيج والجعلفسيج والمراجعة والمراجعة والمراجعة والمراجعة المراجعة لهدفي حمدته وفته مختم منتدسه حصنه حديث ید معزل محزه. ۱۱ محر محد محده لعزل. میتب

¹ C omits the words in brackets. 2 C ومقعه. 3 C المساور بالم المساور المساور

* rduiann Kobe *

من مرفع من من علم ليوسيمن ديه ليه حديثه، دفيه عدودهم فر معنف مفتعلم. معرفة م حلت استدم. مفده هلای والله مادی در مدی در مدی مدیده در سندي المناهم معتدي حين للمنه بمانة عامية ملسادم لعدمه، معلد حسونهم لملسادم. منهد له معرفه مر دل مد المرام حصوم حصوم منعمه ماساده المخاده. ونقع لم لسحم حسحنه مي شه وحباد موم موزهدی ه

حده على هے حالته الله مدن س

قد عدد عده دعم عصف معدد عدد، سلم دهده حلتيم. وماعفه دهيه ملحصة على ممازهمية دهيه وتعيم. صمل مماسي تد خف محمد بمزودين على مملم المحن ماكندن مماليده لعه من منع صنع منع فالحد. مرالا المعادية من محديده المرافقة معادة معادة المعادة همهاننه لمه مدة معر حمل وحد محلفاته لقبه ممافيلية من ساملة. ممامحة و المحمد مونسم بيومم درهام. محر درفاه مرفياد فعلى معدد معدد المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة المرابعة الملحمة المحمدة المحمد مصوم معمادها مع محلعه وهفاؤم المعامد علم المعامدة دميم والحديسة. "وعد حنزم حر ١٠٥٠ حدة حصفو. وخلي عدمت لصعم معلم ١١ مهسمدسن عرفة محديسه معن المعديم محم أحمد عديم ملع حنعم بخيع

¹ B omits lasses so; C Lasses ! but. BC as. 1 C com. 1 C com. 1 C com. 1 C com. " C pro %.

مزحم وعد لمودم مزحم وعد لعدم لمحدث בשמלה האבהם, מאבי לאשמם, הבימנו אבי הקול יקשא لتيم سةملاء ملتحدي. وللموميث بتهزيب معصوفي. معجد لحلم محموم, محلمات ملمحم مفردم. "مصحه لر دزفي مسمم عصر. وهم منطه, وقير لمهدفي. ومجزو لم المحققم, وماساده] فود حدز لحديه. محلحه وعلمه معمد محديد. معدد حر ستهلم محر جديد في مديد حل عبم حلامت Lacadon, osal acadon mora, audoco Lacadon onei لسقهر، وهوور محر وبمايع لك بعدل لف مضلب حللك محلعه مرحمص، محلميريم حجم عرجه عرجه ممحم علام تبعده بمادعه حن حني. معدة عصصف لمحفظه لهجر. معرفينية منحم ف، حلموهم «بالبح». ودلخه لمحفظم وهود همنهفخية. مصعفي سه بسامن شول حدمهم. معم عسر سمي مل زعم وحلميده. محزوم معلم لم مصدوفه. معمده دباد المحر. حدمت العمالات دستمصر. معهد المهر وسحنه معدنه لله لهعله. وحديم مل نعب له ينهد. ممادت حر سقام حل مفزد عنول حل معدية مورية השביא. מבעוא לא הבים האבשים האבשים حجه. وهجه عنج لهه عنقص. معجده محصقص وحلصوره. سعه دني. معجة العبر وحيل حلم دعبوزها وجوبلوه. مهم المرابع علمه والمرابع معتمر معلم المرابع ا حدمه دحمه معد عحده حلقه شهز حمد مملؤنيم سيحهز الحلقة مماؤه لساؤه. وحده حدمه ويمال عصمف

¹ B C Julo. ² A سكمور; B سكم معم. ³ B C omit the words in brackets. ⁴ A pao Jklę. ⁵ B C منعم. ⁶ A B omit pus. ⁷ B C معلمه and omit woi. ⁸ B C معلمه B C معلمه المعلمة على المعلمة الم

« robiasis roba «

المعلى مفحل عمر محمور من دواده المهام المهام المعلى المع

عم و على خلفباده.

B C omit on 18. 18 1 A space; B said.

A space; B said.

B C para.

A shall water law is a marginal note, which reads hore will of a space of the said of a space.

A shall water law is a marginal note, which reads hore will of a space of the said laws have laws the said laws.

A shall.

Rear tol duser who want is suppose with respect دامه عبد مصعفه محمد محملة عدم معند عدة مدام rest orianis runt sa resta onal diago. Asint حنبحلنای وبوم حنث وفرزه موزدی در سقالی دهنای. ەنبقىد كە كالىرى معدى مەندى مەندى مۇلىرى مەندى م حتت، وهذه لحده ولحامد حسنه وسقاله ووهرساله. حاد معد المحصر، وحسب محترم معوم مروض مرابع المحتر، ەدىنە لەزىكى كى عىدىم تەلەدىكى نقىم. مەسلىن مەدىك حوزها المعهمة عبام المعالم المعامة الم منحر معدد مر سدنه، ودسه من بقحم عد بحر ودهري. فلجد دعداه حر زفيم المدانية عدلليواه معودهم حكه معدده. وساسه, حنه سم وكبيه وعلمه. ومودد لمسقه, عسم ojeb. °oueco zuz oueb irizz al abëbeoja roelao ci حصفة على عدم المعتقف المعاني المناس المناس المناس المناس المناس المناسب المنا محوصف معصبهم وم سنه حص معد ماله عبد نفس مدح حديم المهجدة حص مع مة عصف يحت وحدقه. لله لديم حةه دسم. ممحة "محمد مصمم لمشهر. وجنه لعيم وليهم. ميه، حلعمه مرقة عله حد عدمه معلم مراء مواء مراء مواء سلم. حلا دسم ححم معلمه زد جموله مر حتم

¹ B C المحور. ² A omits this word. ³ A omits sol. ⁴ C رميعه. ⁵ B C محيره المهنعة (A amis sol. ⁷ B C opis. ⁸ A amis with / written above the so. ⁹ C المحد. ¹⁰ B C opi المحد (II. 2.]

* rduja=33 Koda *

فجديد مختصم مقوه عدم المجتمع مختمة محدمة عدم المجتمع مختمة عدمة عدم المجتمع مختمة محدمة عدم المجتمع مختمة محدمة عدم محتدمة محتدم بصميع بنومين مراها بديمست من المعالم « معام بينهم بينهم المعام المعام المعام بينه بينه من المعام المعام المعام حمودته. ممهمانده بخدون حصوفت مي للهده. ماندهم المان من لعلد من مستخصم معمة حصم لعلق ولم غلمه. حدمته ما منه لا من المن المناه منه ما المناه ما المناه ما المناه ما المناه مناه مناه المناه ا وسحمين مرديه والمرية والمرية والمرية والمرابع وا حته. دم حدیسه لحدیده حسم کو دعه الهدیم. وزیده لمودهم والمت عل علمه. حجدة بن المحم مومسفه مماله لصديم بمزيم ومسلم. ممهول معلقه حلته. بونغده توسم. مصحه حته علی مقد لے سفون صححم مستعم مقدم علا مر شنف مازديم المقحيم. وهذب حاصف حم وحل نفس لمحفظم. معة، لمعدمة معدمة مغنه معدمة معدم مهتدم. وحضم منس م معنى مهتدم عرصه لعصوب دلمعة، تمسة. معنى لحصية. ص المعة. تمسة. عددكم لنوسه مصنوبه. " محمد صدد معلم محمد معنوبه محدده المعدية المعاملة المع مهد مدنده عل نع لمونه بن حدة. محدوده دشهمه عذب الاعتمام عنه محمد عنه المعدم المعدم المعدد المعد مراجع المعنى عباد المعنى المع بنبه لم لحم بهند ممال معد علقه معلم معلم معدم مليقهم ملم هوب. محالمة بم بخدر الله حقيع محالماً»

¹ B Mulas; C Al Las. ² B C (oolāsa. Class. A omits Los 3 A B voquero; دسمعمل خصة B Libras. Cas poo moo ீ C omits முக். ⁸ B omits the words in brackets. ha Mrs.

امحشته هم له لفرحته ددوقعه درسته. المعجد بهوم هو فرحه معلام درسته من که دهم دخه که درسته درسته

en : L ion oat Hoern.

حه صوبه نفس حة سحعحه عتن بصح مد خدة عدل عدل مهملد له هلام حتب عيم وسم ونعة. وبدء ملمه له به وهم ەۋەدىدەۋە دىفىد. معلىقى دىتىدى كەنبىدلە مەلىزىدە حدنر معمل معنال مربنه بدنهم محافره معامير نوسه، مهوده للهوديم نفس مومده وبعدة محفقه العواديم الم والمنافق والمعتبر والمنافع المحافظة والمحافظة والمحافظة والمعافقة المعافقة المع ومرمه مرعة مرح فهله يدنته ملكه فعصف بتعد مصم ليزيد. عل زفي محمل موزيم مازي ولاسم. مموزيم ومحملات الملحكة لمخير. وفائن سحير لمقير. وأوحدة الملم لمقير. والمولية حر مسلم وخدور مالية والمجدور وسم والمعدورية ه فوفان م لحه محم لدن محمود العابة عمم مكل مهون مالهم ليفد. ويحفك هه مميله وحيقه, وقللهم، لهجيم يقعر. ونید حصم حر سقلام معتسلام محتلام عصم اولین، محر لمت معد عدم دونه مودهم. معدد عدم لسحم مت بعد معموسه معموسه معمول مناعم معمول مناعم فيعام مناعم معموسه معمول مع دؤدهم. مركم جزئ بعد حفدلي شوه هندة هم. مفير ملهم סאסה במה ללפרנא נטע. כמרגק הבאנה הנבבה מן מהק שבבא مهنخس. ححة بحصة مالمتصف منفذه فنحمله. فانف دم

¹ A omits Jon; C Jon ? iso. 2 A Jássico; C omits Jac. 3 B C Joses. 4 C omits Mac.

Egro with it adams بهام مربع مربع مربع مربع مربع المربع الله المالة الم عامد ستد بهانهم درسعهم حدده

من الما عمد من من من من من الماء ال سواعت من من المام و م معامعا، مورود اعزم المعامدة ا

والمعتمدة المناهدية المنا معد المعدد المع عدة المحمد على معدة ملك معدة ملك معدة ملك معدة ملك معدة ملك عدم عدة ملك معدة ملك ملك معدة مل م المحلام المفافيليم والمفافيليم والمفافية المحمد على ملايم من وحدة على المام والمفافية المام

مناهد مناهده من مناهده مناهد مناه و المنافعة ا

العرف، منهم ملمن المرابع مله والعرب معتمده واحده معدي موس معانه الماسيم الماسي موسي حين معامده

² C omits ... 1 C omits era. C omits the words in brackets. A Comit yes. ه A حله؟. omit] A C omit this word, 7 A omits B C 10 B C omit ~?.

لسدد عبده ملله للمي مديم حدم مديم حر مرية لصمر. جمعه الصحل مسمري ممجة ممر بلفة مام لع دمسر. נאסער בשמא המכול אובשה יהמכול אובשה יהמכול אובין بهد مالم مراح محدم برحما معام مهام مهما مهما مناعد علموني مونده وسقس، محر مه معد محراه محمد مصديل مل مرام مورد فعلم مارم محمد المحمد المحم دسته حر سقطه. حدحه دبعم سف حر جهونه. مهمودله مرح مسم عل صورل حكم عتبر ، محمل حكم ملكم ممالكم عتبر بماملة عبل عمين حديده المراجر وبالمخزيمة حمامة ouss. sunto any obilita series cearbs. onta ه حدة عدد عبد عبد عدد معاد المعالم المعالم المعام ا حتر عبله مسزم شوه عمِدني وحتي مله منطلم شوه حجصم. ondijetje viza. ondijene ezituopu. ozeza ved ouo مهم الماركة والمعام المعدمة الماركة ال ومن المراجع ال حفِدل لصديم. محم مسموس قوم عدم حامر مسحيم ستد مجمعه المام محمعه المعد مسه عفيما عامم ستد محمد، المعتن حة حكم ملاحم عتم عملة لمسر، معنف تهه مدحنه منه حدمه دهنه ممنقم مجزه دهه هم عفام حسه مرجفانجة والمعامة مراسة لك المحمد متعام المعتصك مسجع عتب مميل دة حكمه المكادحي عتب مملة لنجملاً. وسنم منه المعمد محمة عتبر. وحملاً حذ حصم عمل مسحد عتب "مملد لبندد مسم حصلامل

¹ A C omit المحتوى 2 A omits مهكر 3 B yaul? مهمور؟; C yaul? المحتوى 4 B C omit this word. 5 C ميمان. 6 A C يعام همان. 7 B من لمحتوى 8 B C محتوى 4 C بكمان.

20 00 000 בבספיבה האהמ לשהא. المانية والمانية وا الله المال engmars) of 170 المام مد المام مون مراكم عادم مون المام سام الملام الم مرابع معاد مع شنف بنحسب و معانی معادد معانی معادد معانی معانی الم فاد مر شنف بنحسبی و حسریای فاد. مه الله فاد من شف بنحسب عدم هم فاد. ممل من فاد. ممل من فاد من فا ماهم المعمر كنبك مناهم وعسمه مناهم المعمل عموس المعمل الم من المحمد المحم مناه ماه على عادية الله والمعالم المناه الم

^{*} BC Look. * B liquido; C lead lo. * Comite this word. * A omits the words enclosed in brackets. B gives them in the margin as an explanation of the Llaw of Cain. C also gives them in the margin but as an explanation of last.

حدهمة سنحم اللعطاء ممالم شمة: ممان مدن, وزرهما. لعمة والمرابع محبد لمن المام من المعمد المعدم لحفيمه فعه تعديم من ما من معنون والمنافعة المنافعة المنا قه بغيلم هَوه لخيم هَوه. مهدى حافق محليمه، هَر. ميلا عنصا مته ماته من ماته من مهدة بير معامل منه تهم المرابع المراب بختله، معنق عدم ملك حلم علمه من المعنق مملتم عجة. منه دم بلوديم حديم حقدم لقلعم دمتله. حيل مقلعه ما محملة معنى محفولير. معمل محالة مهدة. سرعة محقاعة معسعما بسعية محلة حفها فدمة مناتم סובאני העל בספים . סבן האפם אלמא לובעה אות כן حجديم حلم حديث مرتم عرض حله مسعمه دليه مدحمزه مدسحزه فحكشه دجيسه مجدية مقوه الم الأحفاد متعفه معهدم محمد المناسبة ومن معنده المناسبة ال مد مزديل تركم موتسلم متسعم حزره على ممل حسب ديمه شور لسني مخته مفقودلي. معمه هدي حدد المام لحمط السحم ولحعالم سحزم ولحمط حعزم. داوز ونفسر لن لستمهم مسندم لوحن بمندنم ين الادم سمليده مرح والم الم المراجع هدسته مه سهلنه فهوم حده. ممهند دم دن لدن. حدت حدم الحميد مهو عدم ١٤ لرصوبه دحني معر حدني بحك. يخبره 15 عنده حدوده ب

¹ B C omit | معلى , and read | ادار على المعلى . B C محال . B C م

المناه المناه

تبه ماهن المناه المالا المناه المنا

A C omit low; B C omit Abolo.

B C omit this word.

B C omit this word.

B C omit low?

MSS. only so.

A C wolf.

oliceaphois of extrast character of realthon האדמ נפל כם וסבא האבים שלים ישוא יואה בים בשם שלים عجد. حمد همده مالمه لعدم دلم محفد حم هه مالمه مستنه عجزه المحلف المركبة الم reio]. Reditary of my eafer eater the extent شمم حر علمم سقطم المخنف والجن والجن وحم مهم مَنِكُونِكُمُ وَكُمْدُم مِن كُمُونِكُمُونِ مُعَمِدُةً لَهُم مَا لِمُعَالِمُ مُعَالِمُ اللهِ مُعَالِمُ اللهِ مُ المحدوق مرام علم علم علم المحدد المحدد مرم مرمة المحدد الم مهم المها. مديد لحماء وصعوب المهام المهام المهام المعامدة प्रवक्ति कांत्र निष्य वृत्रिंतिश्व्य क्षान्। मक्ष्य क्षान् المهم. موعزل المريق مولفة معدلة متعذبة المح لحملة. مم المعرف المعرفية عدر المحدد عدر المعرف ال دهميعة المراكبة المرا ondebus suros cons sillipados. ouses fier repar ەفىھىم 13 ھەتھىسەم ى حصەلمى، مەلەزلىدە كەسلە كاللىم خدىلىم. مونة عندله ما بعد المدر معربة المادرية المادرية مادر المادرية مادرية ملعه دودهه. ماد محدد محدد محدد ماد داد ماد محدد عخده معه رعبد اعداد بعداد بغضره .حدد حلل 12 و بعد المعان منا لمخمع حديم عبنه على معنه معمد معنه المخمل لم. مه خله رحم بملع ومعدم والم المعدول معادد معاجد المدرد منهوم ونيقوم حصر في مقبل لم معفله معجة لسم

D

[II. 2.]

¹ B به المعالى . ² The words in brackets are omitted by A. ³ C المعالى . ⁴ A كوناز ; B المخار ، ⁵ A من . ⁶ A C المخار ، ⁷ C omits the words in brackets. ⁸ B C اسلا ، ¹⁰ A مسن ، ¹¹ B C omit the words in brackets. ¹³ A مصن ; ¹⁴ B C omit the words in brackets. ¹⁵ A مصن ; ¹⁶ B كون ، ¹⁶ A مصن ، ¹⁶ B كون ، ¹⁶ B كون ، ¹⁶ A مصن ، ¹⁶ B كون ، ¹⁶ B ك

لعوال حدو المراجة الم المالك المالك المالك ماديم مسام المالك المال لعبه ها مرد مسه مه حله مين ماه مين العبه المالات الما المالا ا على من به المنافع، في برائع من به المنافع، في برائع المنافع، وهومه المنافع، في برائع المنافع، في برائع المنافع، وهومه المنافع، في برائع المامة، تهمامه، تهمام، تمامه، تمام، تمام منة مرياسة المرياسة ومعرفه المرياسة ال בשליאה היולף מו היול المع منه مادن المعالمة المعال

مه د مل سلمه د مدرد.

عد حنه م ابع الحدم مدور الم حة حنه م الله الحالم متصحيح. وعدة معمد مومده الله الله المحدة المحدة المحدة الله المحدة مالم بالموزية المالموزية المالمو

B C omit this word. 1 B C Mro. صلال A ; صطفا الما صلة A is Amile. · CL المن الملاء المدين وصا لمعنوا المسع الممر المديد وصلح الماء المناور ا وديم على من من المنا ال 7 A L. omit hoo. 10 B C public fine him? he lesso shoots the con hear? C up hear? 'B C

محاب، مسام الملك معلق المال معالم المالة مدسلة زدند. مساته احسب عنه المال حريمه مانيم حرب المال المربعة المالية المال حلقه محدده. دوزدها نبدز لعلم مزحد معامد مرقاع منول کے منجد ماست محد مصنوم ہے کما مرکوم معمر لعل مع علمن لموته مهماه معلمه. مسمعموته مخبر. ممسةت مجنه وصل عصب لمندم صعر. للهسال حم امسام معمه الاعتمام سد . الاعتمام معمل الاعتمام معمل الاعتمام الا لهدر له عدم من المانك لكانك والمانك وا بخيهم لمه لعجيم لعصيم. من حنة عل همودس بخيبه لم رع مدعدة معنه معنه محنبه محنبك مدامك אבזה הפודישה. שבוא בבונא מבנונא מבולא אובא دوزدسم. معمية مستقهر وزيساس فدخوهر فعمر كالمرتب مله حر سلم بلم. دعمنوه مختم ملم حسب. محجم لعزديمه زمسه مه ويهوم لعجفزيه ومردسه دسون المنعاء مدنيعة من «مصلم محدمه». مدفيًام منابع حبونيا دادته، دلمؤة مصر سنف مخلخه برغس مرفقة مرفية ، مستقام مرفقة حدّه بهد .حرقبع لم حلولته عفي نهله بداء .حرونه حمحية دوندسم لحتاه حليفد حض دنيلتم مرابعة لدة حر هذريهم ميلاسم درودهم حصوله. المحلونة حدي. ودله متحله لقع بعقله داديقه وديثرك فيديموا. مدليةه . محتاء محابط مععد مهمه . مدععا بانحد مقدءه فعيم حل مزحم. مملك دم دلحه مدديدهم ددوددر

¹ A ogulo النجاب المحمد على ال

وهم معلوم، دهنه، حدم لسمه. لم يعلنه مر الله مر ما وهود مر مراس والم المهود الم نمانه محمد من الله الموسية المعالمة علمه من المهادة م الع مل مرابع العام المرابع العام المرابع العام المرابع العام العا مجام المام الم مجام المام الم المالة ا المعاد المعداعة على المعداعة على المعداعة المعداعة على المعداعة على المعداعة على المعداعة على المعداعة على المعداعة على المعدادة الاصلام والمالية الاصلام المالية الما المعابد عدد المام مع معدد المرابع المرابع المرابع المرابع المربع ال عدم المنابع ا ب معین مون معین به المان الما میں ب میر دورہ میں ب

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ونفِد حص نغِحمه دسّت. فِص مهدر للعد سه. بمدرده. وبنفد مراهم مدهمه هر مادح وتماه وحلحه مخدله المدم الدز هر وزرسه. مهمه دمجنه دحمهم منه بدالم. وحدودهم دحنه مردمه حني. معه لهج مهمهمين فغفوهم دمدم وحدة المحلم المدر لدة مع هندسه، صدم معلم مي الحلحة. معدلوه عل ماهم دة سلم، مومده ويصم لعل سبم سجه حديث عحم. له ين لعلنه حديثه ملفيته وحتحم اهدوة سلم وعديم. فيم مالمه لمله مور ويصبح لمن عديهم. سعنف حفرح مرسح معنامعه معناك عف ملح حصف. وسعد لصف عقدهم مهم هذم لحدةهم. وحد محله لعزدسه فعده ديعلسبهم، أهيلذبهم، حيل حديم صجة المعلمية والمعروب المار المار المارة هَمِه، ودهامة مدل يه حني خي شمِه، وجديه منده متوم لله هَوِي. من منبعليمه, ليلهزه هومة تمهر. موسلسمه, ولم بعدم ونسر جلله من محلل وهد المراق المام المراق المام المراق المر ولم حمد شوم حسله وخدفهه حمله شوره وحو حمانهدم حدم سمة حدجوده داه نزيع حددده وسهة والم دهو محددة لسمه جه حدله مد مله نبندم لحعة دحدة e Liania

نه به حل سهم.

مهجز همه. بعدد لهدم هندزساله. مهزد علم المدم علم مفرحه معدله. معدد علم مفرحه معدله.

¹ A omits 2. C omits this word. B C omit 18 C omit 18 C omit 20. B C onless. B C omit 2. B C onless on while,

ماسك موزسهم حسان محمد من منام حمد ما منام الم الحديد ما ما المرابع سنة محدث من بن ما مرابع عندم المراق ال المساعة المعالمة الم المال المعالمة which was about the state of th

من عمل نام من المحمد ا من مرب مرب المعاملة على المعاملة المعا مناهم مناهم المعربية المعادم مناهم المعادم ال ب مرجمت م مرجمت المرجمة من المرجمة الم

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^{*} A wol; C ~ wol. عدر 1 B C اعداء 1 B C BLALLA. المادن A و عالم 1 B C omit Les on. BC arous. this word. A omits only. 10 B C only of A omits

سعیده های به نه ای اله ای سعیده های متصد به نه المه ای الهای به نه الهای به نه الهای به نهای الهای به الهای به نهای به الهای الهای

مع حل دزیاهم داونته مدتنهم ° مدتنعکم ، حدتنعکم درونته

عنه دیم ته المتعنه دعدی دخی هم هم هم المتنه و المتنه ملتب المتنه ملتبه ملتبه ملتبه ملتبه ملتبه ملتبه ملتبه ملتبه المتنه المتنه

¹ A omits the words in brackets. ² C omits o. ³ B C منفع الماء ال

hassy half place say. B C doct.

Listuda 10 Listuda Kajera coloma cereta. Oce به نعم لحوقت « بهزير مهلاس محوته قالما. حمر بالمه الله المساهم للقباء المتعمد الله بعدام مدين محمد مدومة مداها بموه مداها ضافعيات عدل مهزم محفقه محتلم محابر محابط في الماره الماره الماره الماركة المار ريع. مع هغملم مرسيم منوته مدومة مدازعه حلسة ليسه. منهدنم وحم عجة عومونه لم تهممنية حمقه تهم دهه حدة حدة حدة مرد مرد محقم حفدله مادح محمية حوقه مدندته حلمه دع ددنه ملهم الالم «ماته معم معم معلم» ماته معدنه حلسه محبخلل عل مستمه وحفظه معصع معدية مراد محتمد معتدم معتدم ومعمد معدة مهد حمد دخمن مدر حفزنمد دعمد مل فعدله وعديد ما محافد ما المحافظة معامدة مع عندمهم. هم حن حرب معلد علد عندمهم حدوفهه ٠

• * حل هومنه دنسنج».

صعصه دم ۱۰ دیمنوسی دنی کاسه لسته. لعصیه ملعصنه ملعصنه ملحمت حم المله خلفیه. حم مهم محمن مجنوبه محمن مین مین مین در به در به مین در به مین در به در به مین در به مین در به در

محسفد، محن ملم حصنه، وحجه وفته دله دمه معدد، مجن مله حصله عجبه فمفه مبا سهم به به مهد محدد معدد مهد المهد المهد

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حنجه من به نسبت و به بالما المناهم المناهم المناهم المناهم المناهم و بالمناهم و بالمناه

حمعنه المالم عود مالم التعب ومناه الم

¹ B C مسعمه . * B C omit لمعمل . * A بعوا بها . * B C omit له هما . * A omits معمد . * A omits معمد . * A omits . * C المحمد . * C المحمد . * C المحمد . * C

ELLEN ELLEN EL ÉLN. ERABN NUBOR, ELLEN ELL EL ELN. ELLEN ELLEN ELLEN ÉLON ELLEN ÉLON ELLEN ÉLON ELLEN ÉLON ELLEN ÉLON ELLEN ELLEN EL CAILOR CERTELN ÉLON ELLEN EL ALLEN CAILOR. BELN EL ELLEN EL

ه ب حل سعفدے.

۱ ؛ حل حداجة منهده وبهمام باعبة،

حه هم مهونه حامت مهنعه حنوسه مهدنه مهدنه عدسه عدله ما عدله ما الله ما

¹ B C وعديه به مح والله. ² A ومعكه ، ³ B writes ومه twice. ⁴ A المنتعزة و C معمل المحتمد المحل الم

المسيحة قور حلمه وتفيف لحل ممله هسجه وسر للهساه. حد ك حدم فدحه حفده فنف مامة حدم ملم فهادم حسف. محلا من سمعت حدمت ملحه عبه وحددندوله. يمثل عمدهم حر له من التم أممسحية حلته محمقه . حديده و محتكم مهام سامة حاه . عجدنه الله حلة حلء مهده . حيلامة بعبةدون والمسعد حدة معنى ومراتهم ومدالا المحزه. ولعل حر زميد مد حيدة مد ملط مديدة عجب مسانه وحدوله دوسائم والم حصوفيد. مصداده، حدم معنيته والمراكمة معد مهد معنونه والمعالمة والمعادرة حديد حديد حديد مراء معصمل معتبه فهد مزك مجزه. وهم حوزم مد دنه ملهم لحلمه حددم بنائم محميل محمية مقوه ملعه مركة جمهر ومدى. قوده مهرجد ومدى سياه للهام مر زميم ملصف معتم لحل هم زميم الملائم الم يختم حليفة. دة فحد معة في محمدة معنى معنى معنى معنى العصام المسامة مع عوز علمه معدمه المعافل حزر لعصه. محر دلهٔ هملمی هم دندس محنسب لدونهس محسم ملصه وحل حومه العملام ومناعد معلمه ومناع ومام وسدة وهر بمخذب ومعديه ومجود منعه لموهم شوه

¹ B C محموار. 1 A llosso المحرف. 1 B C omit هـرك. 1 A C بنيا المحرف الم

كالم مرموه اوجه حبوسه ليسد حدون بوله الماوية حلفاجة محمدةم موتدم متكنة مخلكة محلك عدة والمرابع مدينة من المواجعة المواجعة المحاوية عداية فينع مسموص دوما بعدم حديث حساسره، حددندول دسته مه مدحدیک مدقوسلام مدرسیک صلعلحدم دسمه سولهم حرفته معدمه لعبله مهلغ مر دسته « مراه مرده مرده مردست بعد مردست م ت مسلم العلام المربط و المراجع و المراجع المر (* محمعة معلمة مع معدهم لمسحمه به نسلمه مطلبه مر مالم مرتب المراعة منه و منسع و منه دوراعة وورد مروس المسعمة معافلهم موسل والمعالم حفميه سبع سد معلما علمه معتمه معلمه ستلمه عنجنب مهده ، به حده مهملة ، الله مع المرتبع الماسكة المعن حنجلم ومده فالله عدم حددة عوموري. حبلا التعاليم مرتب ملكم مرتب ما مد مرحد المرحم لمولفه. حمد بجدة ومندوله ق، والمام لحقاء هذا حقرله بعد المحتل المرتبي معلل معمل المعامدة مرام المرتبع مه دخدبه الله معلم الماسي الم معاتمات مخنم بعنه المعامدة محدمة حديث المحديدة مدية عمامة مهل العمد معتدم معتدم معتدم معتدم معتدمه

¹ A لعقاره لسوةوه لعقاه.

² C] L= 17.

عبد کره A omits عبد ا

⁴ B C omit the words in brackets.

^в А _Сонго.

[°] C وحه ; B لحميمـ

⁷ A لعدم. • A C بعداً؟.

امو سا C ب

¹⁰ B C (0011120.

حميت محمقه محلك محاقه معتمه معتم ونحماقه. مصلع جوحته حلامني وتد حوحته. ولمستر حهزهده محلته، وحرقه، درد وهامه مسلم، معولها، مسلم عقب محامني ملك ومر وهنه ولا مسف حفِدلم محتمد مهتمه به تخفص متدر حلمه محلمه. مهلم معمقه منه والمديمة معبده مدونهم شاهه مناهم دوجه حلله لحيم دوزهم والمنوام موسعام. مسلمه، زعم ودلسف رقد محدد مدن بنام للم للحدث المسافي والمسلم. وفي المسلم على على على على على المسافي المساف حيت الما من عدد الماد الماده ا ممدحت وعلمن محلك ووصف مسلمه والمعرب المعرب مرحمه حمومه المعام معام مديده الاحمام الاحمام الاحمام الاحمام المعام ال به دن المراد الم على على روتم المحمدة ليد سد حديث على على «حفِدلم جم حذف، محنِدلم مد معمِدم انخرم « حمدة مماهه، ادعة حفيفهم الله حماهام حم معتفام المعتمد ations, « exapped report reports species معدعضاء بعد متدعا ملغة مدومه معده للهلاء مدةبا معادم المادة ال خَذَنُنَا. مهومه دمغد دحوله لقولله حمة حه محرد مسولم ک مدیلامه ما مدم، محمه معملم مدیلامه برایسما سلام توسيم لحفزيهم لحيةهم مهر وحيم حنفه. مهريم byen eiei limin. Leer olamin olimin o

¹ B C وغو التك. ² A Jlossoo. ³ C وسكم. ⁴ B C إيمالكمور. ⁵ A omits ومبعور. ⁶ A omits بسمار. ⁷ B سمامك. ⁶ A مستعمار.

s × L secs.

عحبه در مروس المها المالا المالا معلمة المالا الم

ه * عل حلمته.

حلمقع بها له عدم المربع المعتقب المعتق

¹ C منا. ² B omits برا. ³ A C بنه. ⁴ B بنه باز صدحاً الماد الماد

ا محدمد الملك معدد لعلمه والمه وعدمه محدله والمهم مددله والمهم والمهم

د د حل احداد المعرفي العدم منه وعامل م

الم الم المان المان من المان منها منها منها منها منها المان المان

منحم مملف همه هفه مجفی هده دم لم حافیدهم ملم حنیخههم ملم حنیخههم، ملم لحدنه حکه حتم، محتم، محتف حدف ملک حرفه، ملحل حر ممن دونه، محدن ملحل حر ممن نونه، محدنه بهنونی نویهم، "محدمحه المله محدنه بهنونی نویهم،

حةمام. عمية جه وم المحر حافته ملاته عمية جمع بعد حلفته اغند. النابعة محمون محليه مان مهدر خلعل بنة لموديم دويد. حدف ملح ديده بخدونه صومة لم لدودةم. حدله المخبليم لموته. حدد والم وينوصيك وواما ومد. مراعب مراعب الموميس مراعب والعنامة حدامة معل لما مساحة صابعة حام مرام معامة عام مرام المامة فعلمونة بملم لمكرمه سمعين شديه حصدم وحماشية مفح صفح من سدهمه المفاعم دهزيمه مملهم موم حبيمه مرام عدم موسم والمرام والمرام والمرام المرام الموسم الماسكة الماس معفوسا عبد محل مرسع محلوعه مرسمام مصلم معسفلسفعه تلده لفر دلسم لم معدلم جنه حمدوهر دممهوهر علمه وحده مراحه در مالم در ما عدم المام ومرك ما و مراح ما و مهم حمة حمة حمة مراقع المراقع مهدنه معمود عرف دخني بي من به فره المه هدي معرحهم. ملا محمد بع معاسمة عمل عله مع مع مع معامله المام دد محم لحدم لدستهم دد محم وحد محمد ملعب ويدنه لعلمه لموموم مهلوية ممهني صلح تهلهم مومسه تمدح مصدم مومع ديمه. مه محمجة 0 من المحدث المراكب المنابع المنابع المنابع عدم المنابع المناب دةمهم ووحلسه ومعتع دومهم مع مور معلمهم

¹ A 20; C 9:00. 2 C | 1:01; | 1:01; | 1:01; | 1:01; | 3 B | 0:01; | 4 C 1:01; | 5 B | 1:01; | 1:02; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; | 1:020; |

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¹ B Josepa. 3 The words in brackets are عممه حمدة لا عممه عمده عمد الله عمد ال ⁶ C haire frame. ⁴ C adds the words in brackets. omitted by C. 7 A ujano. وحليا C و " B سميسنه سيا لبحا نه مدلك سيد. 10 Added by B on the margin; الم واهصما . A C مصمحا واوتما C $\{\omega_i\}_{i=0}^{\infty}$ ¹¹ A omits •••. [II. 2.] В

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¹ B المحمد، ² B المحمد، ³ A B المحمد، ⁴ C omits this word. ⁵ A omits JL, محمد، ⁴ C omits this

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¹ C بسما باء. ² C سممعال (sic); B عما به المرابع. ³ C المابع. ⁴ C المابع. ⁵ In this list A reverses the order of chapters vii and viii. Further on the MSS. agree with each other in this particular. ⁶ B المابعة بالمابع. ⁸ A المعاد.

صحمه سر بنائية. حجلم حم لمحة ، محمدة محمدهم ومقلعه وتخلم ومعدم عبد بعد المعالم الماسان ال مراعل المراعب معانهم حد حلخاف. وحلد فنبعوه وحديدوه. الملكامة ووحم بخيوب حومت حلل نبليوله ومعناوله. صحب مسر محدم للحفصة بعدد مومة مام حدده متزحم والمعدة بمساء مودة الماللة وعدم لحسر خيد برني بريم برين مرين من المنابع الم حدثمه محنود حل ٢٨ ١٤ وغبه وبناد معفل حديق جحوقه مرخمه منود حنبمله. صحمه سر حلم لعزدمهم وموجه المرابع معنون المرابع ال حمفن بعدم سرحه سوتهم صلب عملم وحمقوم محصه لب برهمتم عده مدن و لعتمه موسم و العرب بركمه المسترب لحد خقن مملع من مقلم مخشلم لسفّ حمي مماؤنهم ١٠ حسم مخدد دهيه في ٢٠٠٠ مردم حلل احمة مفهم لي خلم لي. خهد حبودلی مل معة بهم. محم لهم حلاجلی هسمولی « مد من عنون ال المسلم المالية الم وم ماسه فزهم الم مدل مدل مدل مدن ما المرابع ال حل سودم له حوحمده. له بخصة س قوم لحرزم

¹ В]ka.k»?. 2 В став. 3 В]став. 4 В С Уров. 5 В отіть в; С сти. 6 С рай; В разов. 7 А С отіт раді. 8 В разов. 10 В урова сона отаво став. 11 С расія. 12 С отіть став. 13 В С разова зідо. 14 В став; А воб.

ܐ٨نعب احجة بعيمه لم نعوم شفع بقف لمحمد عوام، حل عةدى حمدة على مرخ من مرخا مرخاع مرخاع حلما حمد خنه من حسم حمدناهم مدسع مع بفنه مرد دم وجه مالمه مفنع مونعم ومدمد ممرفنوني در بالم تصحفه دين في مراحمه وحمومي وحل حقيم. سمنين لي والعم مسيم. محصقه المنافقة المنافة المديم ومسقله. عل حدد بيه مالمه بمالمه بدلة سف علقه. مهم نبيل ه خنب مجمع حم هندسه محلق ملتهد محم فتهولهم وبمجرة محلقيم. عدّد محتوبهم وحل مود دو هم بنهمهمه و الدس عهز، و حماجة سهم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم الم ه بخنع محمد محمد بغضه و باهجه محمله محمله محمله مخنعه محمله مخنعه محمله معلم المحمد محمله معلم المحمد المحم دعماد، مودعه، «المولم مصحب مص لعماني، محمد سعدة حصبه حسنة مهستسن معت مهلند مهانه عل هتدي حفقه حهدي معل معتب حفيني حقيمي مرحم معنام م ملمن ملفته وننعسب لمخوم مەھىمەنى دە لەمەم ھنىعى ھلەتى ھى ھىدى. 10مك طتخله لحديه مخيلات لموحنين معتم لحسنة. حدة لهوني عِمَانُولُم، مَضِمَ لملكم حدودت حج للك عجبت وعلم بنها وخدها ونوسه ولام حالم حالم مرداع فكونهم وودعم لسومس ودستعه الملهوزهين واعلق

¹ C كِلْ الْمَانِيَةِ وَ 1 C كُلُولِي الْمُلِيَّةِ وَ 10 كُلُولِي اللّهِ وَاللّهُ وَ 10 كُلُولِي اللّهِ وَاللّهُ وَالّهُ وَاللّهُ وَلَّا لِمُلّمُ وَاللّهُ وَاللّهُ

« אפראי ערשיף אי

دماته ماسه محنبه هدنها المحمد مهده مهده دهده و دهده مهده المحمد المحدد المحدد

⁷ مدههمه جفِم حنوسه،

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¹ A fol. 26 a; B fol. 81, b I. B C omit المناع. B C المناع. A omits المناع. A omits المناع. A omits المناع. A omits المناع. T A omits المناع. It is usually written throughout these MSS. المناع. C omits from مناع. B C omits only on the only on the only of the only on th

حمد الحما واهدم وسعم عبسطا المعام وسعم همسطا المعام المعام المعام والعام المعام المعام المعام المعام المعام الم

led insocial water les and; H. s. web. عملة وتنا معملك طائما الد عا دجيم بقيات صطفي ميد العيه المديدة عد مل المناكده وي المنحوم خد الم عد معمل معمل بالعدم ولذا الم el equal parach : lawas. oxaé vietos sagacas. ومودد علماء سويها ديرسا المحتم دردند محمدها دينا ودخامد المرافع معدم المعراد المرافع مد منودی جبرسال علادی منظبا دیاسا द्वमार्थेहं विवासम्य क्षेत्रं क्षेत्रं प्रदेश रि ० ० ० ० جنهيسا إيحمد جهنيسا ي بعد بهذيبه حمه فوس دُوانُ فِي الْإِيمِ عَدَ مُعْفِظً عَمَّا يَعْفِظُ عَدِ إِنْهِ إِنْ الْفِي الْمُعَادِّ مِنْ وَمَا حَرَا لب البعد المائه المائه عود المائه عود المائداء بعد المعربة المعرب कि द्याप्त क्षेत्रहर्भिति हिंद्दं ने न्तर हिंदि के طود، جود م در و و دو مل دومد و دو الا المرتبد الموضورة ولادر ويدونه حود بخد فلوله . بالم المراج و الماليه ما هم الماليه و المالية و الم المام ببوند بندي حصده د جا مندار مد حصد المن مند في المن علم حدد عدم دوادم الموسط حديد ١١٨ مر مدمر د بدد ا فيهمد د بعدد ١٠٠٠ م مموضا د خالعا د د کمبد و د کمنظ د عبد و رقم حهد در الم الم معلم بالفليل والما و عوالم جديدالا بوندوها وناد ١٩٥٨ لضه وطلعا له

سم الد لادد فدالم रिकार रवर्षिकवर्शिक العظاها وسعنا الد بعد فملمه فاطاعما الخذ والملذاد الدرك عماله حب هالح فعمم عالما الم المد محص مداخول فدر المخالسة وصعده الماخك سعمري مللنا في القدد مها مالاهدة جلام للاهد: مصمعه العند غضم حالمعقدة: هالدلئم व्याव, याप्राप्तके धारिहारः व्यवस्य विधि राष्ट्रं रहेवस بعض لا لاهم الولم: ندس للهود : مدلب كالمضع ملاهدة سلمة طالما للتحديد عالماً المع حالسعيمة ص न्वदं रिविष्ट रिविष्टि रिविष्ट ०५ वियो का क्यारे اللحندم لاد علدل ونولم فاللخة المذام

المبدول صحصي المسمم रक्क श्रम्मध्येक क्राक्टर्न منح المنعدة منعناه در عمد لقمامه وجعل دم دخدد قطعني ـــ و مرهم خد معا حضد خدا اله داخده درصه صعدا ومرام مودولن ددنت بهذل معنه لاحلب سفي مللا دودونها ملل ددضا طلصت لدها صمعا دم مدوما كيم لحمصدها معد الملك مدين مرهم بدر براهدي ماسدلا اضده دهمد sport ceal layely ושנים בין עוביו. משאמבין معمى مهدم سلك الم خفدنا واسدك الخده وحددد عصياء صفاحر حالم دارم حدالها ومخديد ووجعا وبح الملم دخود المداهد المردولا: مصعمدس دودا

